

THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LXII.

APRIL, 1866.

No. 4.

PROGRESS AND RESULTS OF MISSIONS.

FACTS of deep interest in regard to spiritual results, in connection with the missionary operations of the American Board, were published in the Herald for January last. Those facts were designed, in part, to meet statements which had appeared in some periodicals, calculated to make the impression that such results were small, and that the good accomplished by missions to the heathen was an inadequate compensation for the labor and money expended. The *Foreign Missionary* of the Presbyterian Board, for February, contains a paper of great interest, and indicating much research, in reply to recent criticisms of "the results of modern Christian missions," and specially in reply to articles in a leading religious journal on *the world's conversion*. Those articles raised the question, "Is the work going forward or backward?" and presented the view that "less actual progress has been made on heathen ground within the last ten years than for many years previous;" that "few of our missionary societies have been doing much more than holding their own;" that for ten or fifteen years it has required "strenuous and special efforts, each year, to persuade the churches to furnish funds sufficient to enable the missions to hold on to what they have gained;" and that "their missions have not of late years, advanced into new territory of the heathen, while their missionary force, if not stationary, has not increased." The paper in the *Foreign Missionary* is too long to be inserted fully in the Herald, but an attempt will be made to present an abridgment, retaining the more important statements.

In respect to the contributions of the churches, and the income of missionary societies, it is said: "That Christians have not yet grasped the missionary cause as they will; that they do not pray as earnestly, and sympathise as deeply, and contribute as generously as the Saviour and the condition of the world demand, is, alas, too true; that they need to be constantly reminded of their duty to the heathen, and of the state of the

mission treasury, is also true; but that it now requires more pleading, or greater special effort, to get the same amount, is scarcely borne out by facts. More churches contribute to this work than ever before, and fewer appeals are made to them. Fifteen years ago, agents were employed by almost every Society; now, few employ them." "The incomes of the leading Missionary Societies of Great Britain and this country have increased in this same period from twenty to ninety per cent. If this is not indicative of rapid progress, it is at least an evidence that the churches are neither standing still nor retrograding." "The four leading Evangelical Societies of England, the 'Church,' the 'London,' the 'Wesleyan,' and the 'Baptist,' reported in 1854, from all sources, £325,000; in 1865, these same Societies reported £419,000; while in that time the Free and the United Presbyterian Churches of Scotland had more than doubled their contributions. The American and Presbyterian Boards reported for 1854 nearly \$470,000; for 1865 their receipts were more than \$800,000. If to these we add the other prominent organizations [in the United States] we have less than \$800,000 from all in 1854; in 1865 we have reported almost \$1,400,000 from the same organizations or others, like the Dutch Board, growing out of them." "These same Societies [British and American] are stronger in the numerical force of their foreign missionaries, by over two hundred men than they were ten years ago." Some apparently exceptional cases as to the increase of laborers are noticed, and, in part, are shown to be *only apparently* exceptional.

With reference to the statement that "the missions have not, of late years, advanced into new territory of the heathen," it is said: "This might be so, and yet be no evidence that the church was not aggressive, or was not lengthening its cords and strengthening its stakes in pagandom;" but facts are adduced to show that, upon a broad view of the case, this is by no means true,—that within the shortest period referred to, ten years, there has been very considerable advance into new fields.

"*Japan*, with its forty millions, has been occupied by several branches of the Christian Church."

In *China*, "within the last five years, the province of Chih-li, or Pe-chih-li, of which Peking is its capital, has been entered by several denominations, who are stationed at Tien-tsin and Peking. In 1861, the London Missionary Society established a mission in the province of Hupeh, which has a population of over thirty millions, and where no missionary had ever labored; and they have been followed by the English Wesleyan Society. This is new territory."

In *India*, "the Methodist Episcopal Church of this country commenced their missions in 1856, and entered two States unoccupied by any other church, Oudh and Rohilcund, with their fourteen millions of souls, and there they have to-day a strong missionary force. In 1860, the United Presbyterian Church of Scotland commenced the first mission in Rajputana, which has a population of seventeen millions, and now they have four stations, nine missionaries, and four native evangelists. The Nizam's territory—with its

eleven millions—was first occupied in 1857 by the Church Missionary Society." "Cashmir, with its 800,000 inhabitants, was entered last year, and is regarded as a mission field by the Church Missionary Society. There, no standard of the Cross had been reared before."

"The United Presbyterian Church of Scotland, and the United Presbyterian Church of North America, have both organized missions in Northern India, in the last decade. The Irish Presbyterian Church has established a new mission at Ahmedabad, with its 100,000 inhabitants, formerly neglected. The Basle Missionary Society has not only strengthened its main station at Mangalore, but has increased its missions in the Canarese country and commenced new stations in Coorg, &c.; in a few years augmenting their missionary force from twenty-seven to fifty-seven. In this same period, the Church Missionary Society has increased its staff in Northern India from thirty-six to fifty-five, or sixty including the ordained natives; they have added eight new stations to their roll; they have crossed the Indus; unfurled the banner of the Cross at Peshawar; entered Dejerat, and placed their men in Mooltan—all new territory. The Moravians have opened, within a few years, a mission in the very heart of the Himalayas, having especial reference to Tartary, just as the Peshawar missions of the Episcopal and Presbyterian Societies look towards Afghanistan."

In *Burmah*, it is said, the Baptist missionaries have, within these ten years entered Pegu, and taken up their posts at Shwaygyeen, Toungoo, Promé, Rangoon, &c. The new, or renewed operations in *Madagascar* are referred to, the new mission to the *Mauritius*, and several new and important stations occupied in *Africa*, including *Egypt*, and remarks upon this point are summed up as follows:

"Here then, from this review alone, is a vast territory, with 150,000,000 souls, occupied by the Christian church within the last decade, in which are laboring nearly one hundred and fifty missionaries, with a still more numerous native agency. If this is not occupying the 'regions beyond,' we know not what can be considered an advance into new territory on the part of the church."

Passing from this kind of progress to that in the way of hopeful conversions, after noticing the fact that the greatest triumphs of the gospel in modern times have been in the islands of the Pacific, and that, indeed, "these moral marvels, in several groups, took place years ago," (although, more recently, those who were but babes in Christ, and weak in faith, have decidedly grown in Christian character and knowledge,) statements are made which show, conclusively, that within the period embraced in this discussion, there has been much of the mighty working of God's Spirit in connection with the missions. Thus in the *Fiji Islands*, "in 1853 there were 2,526 accredited church members, with 574 on trial. According to the last report, 1864-5, the membership was 14,380, with 4,412 on trial."

"For 1853, in a general summary of the missions in the Society, Hervey, Austral and Samoan Islands, we have some 4,500 church members." But the last report of the London Missionary Society speaks of the native

Christians there as numbered by "*tens of thousands*," and says, "the progress of our missions, notwithstanding many formidable hindrances, is undeniable. Civilization and social happiness are widely diffused, the rising generation is instructed both in useful sciences and Christian knowledge, the press is vigorously employed, and the Scriptures are widely circulated and dearly prized."

In *China*, where missionary operations were first commenced in 1807, "from a tabular view of all the missions in 1853, we have an aggregate membership of 351; but ten years afterwards the membership had increased to over 2,000, and the acceleration is going forward still more rapidly."

In *India*, "in 1852, according to Mullen's statistical tables, there were twenty-two societies laboring. The total membership of the churches that year, in the whole of India, was 18,410. The number of communicants ten years afterwards was 31,249. In this period, native churches had increased from 351 [it should be 331] to 1,190, and ordained native ministers had multiplied three-fold. Since these tables were published, God has been pouring his Spirit in a remarkable manner, upon the Coles, Shanars and Araans of India."

In *Burma*, where the American Baptists have been operating since 1813, they had, "in 1854, 31 foreign missionaries, 117 churches and 8,736 members; but, in eight years, with fewer foreign missionaries, though more native helpers, the members of the churches had increased to 18,439, and must now be over 20,000."

"When Mr. Ellis reached Madagascar, in 1862, there were only three Christian congregations, with a small number of communicants in each; at the commencement of 1865, there were seven large churches alone in and around the capital, with a membership of 1,566. Mr. Ellis recently declared that he believed that at least 10,000 of the inhabitants of Antananarivo were Christians, and they were very numerous in the suburbs and villages around."

Statistics from other fields are presented; allusion is made to the important fact that "the native congregations, raised up by the foreign missionary from amongst the heathen, are beginning to reproduce Christianity amongst their countrymen, or are sending forth into other lands their sons and daughters to preach the doctrine of redeeming love," (as, largely, in the islands of the Pacific, in Western Africa and in India,) and the paper concludes with the following statements:

"We have now shown the incorrectness of the views taken by the writers in the articles referred to, as to the present position of the missionary enterprise, and that by indisputable facts. Instead of the various societies simply holding their own, we have taken twelve of the leading organizations of this country and Great Britain, and have shown, that in receipts, they have increased over 50 per cent, and in the number of foreign missionaries, saying nothing of the native agency, 25 per cent.

"We have also shown, that these and kindred societies, instead of confining their operations to grounds already occupied, have pushed forward into

new territory, and placed nearly one hundred and fifty preachers of the Word among as many millions of people.

"We have finally shown, that instead of little progress in the great world-field, with scarcely an exception, the triumphs of the gospel in heathen lands have been greater in the last decade than ever before, and as far as efficiency and aggressiveness are concerned, the churches gathered from among the heathen were never so healthful and powerful.

"The reliableness of the statement that 'the native preachers are only a few score in all the heathen world,' we will examine hereafter."

LETTERS FROM THE MISSIONS.

Dakota Mission.

DAVENPORT, IOWA.

LETTER FROM MR. RIGGS, JANUARY
16, 1866.

THE following extracts from a letter from Mr. Riggs, respecting the "week of prayer" in the Davenport prison, and the religious state of the prisoners, are of interest. Statements made in the letter, respecting the answers and appearance of different members of the church, as their cases were considered in preparation for the communion, do not exhibit all that religious knowledge and Christian maturity which might reasonably be looked for among members of a church in more enlightened communities. But this is not to be expected; and it may not be improbable that as large a proportion of the communicants in that prison are true believers in Christ, as of the more favored churches.

The Week of Prayer.

On the first Sabbath in January, I preached to the Indians in prison, on the subject of Christian love. At the close, I told them that lovers of Christ all over the world, had agreed to spend that week in praying for certain specified objects. I gave them an outline of the subjects, and invited them, if they pleased, to hold a meeting each day in the week. They at once voted to do so.

And now the week is past. Every day, at about two o'clock, their hand-bell rang, and they gathered into one of

the long buildings. There are a great many cracks in the sides and roof of the building, through which the wind blows furiously; and the two small wood stoves do not make much impression on the cold. But the week was not cold, comparatively; so they gathered in, from sixty to a hundred each day. They sang two or three hymns, and had three or four prayers. I opened the subject for the day with some explanations and suggestions, and then called upon two of the elders, who had been designated the day previous to make remarks. In this way the twelve elders in the prison church had each an opportunity of talking. There was a sensible increase of interest, and also of attendance, from day to day.

The Lord's Supper—Preparation.

We made the last day the great day of the feast, by commemorating the love of Jesus. During the previous week, in connection with the meetings mentioned above, we had our preparation meetings and exercises. In this prison church, each ruling elder has his own class of church members, of which he is the leader and has the oversight, something after the fashion of a Methodist class leader. During the week I had these classes all pass under review, two or three in a day. Each church member

was called upon, in presence of the class and others, and was expected to make some statement of his or her Christian experience, faith, hope, joys, sorrows, conflicts, and sins if they pleased, though it was not a *confessional*, but rather a *professional*. In this way, one hundred and ninety-five cases were considered. Three of these were received at this time, on profession of faith.

Besides those who gave an account of themselves, there are thirteen others who claim to be members of the church. Two of them were absent on a hunt, being released men; some were prevented from appearing, by being kept as servants by the officers and soldiers in camp; and perhaps some did not come because they chose to stay away.

Christian Experience—Deaths.

As a general thing, they appear not to be the subjects of strong convictions of sin. I have marked this in years gone by, and it was still true of most; but there were a number of exceptions. Some of the best men made the most open confession of their own sinful tendencies, and of their conflicts with evil. One man said, that all he did and said and thought was evil; but the more he realized his sinfulness, the more he trusted in Jesus.

I have come to the conclusion, that deep and pungent convictions of sin, and sorrow therefor, are not to be looked for in the heathen when they first become converts to Christianity. "By the law is the knowledge of sin;" but the law is imperfectly understood.

Just now there are more deaths taking place here than usual. One of the elders has been in a decline for some months. On the last night of the year he called his fellow elders around him and said; "My brethren, I shake hands with you. You will soon see me no more. I am very desirous that God's word should grow in the world. I have done what I could; I go now." He died the next morning.

Micronesia Mission.

EBON, or COVEL'S ISLAND.

(Southern part of Marshall Islands, near lat. 5° N. long. 168° E.)

LETTER FROM MR. SNOW, OCTOBER 19, 1865.

It will be remembered that Mr. Snow, of this station, on account of the severe illness of Mr. Bingham, of Apaiang, accompanied him to the Sandwich Islands, in the autumn of 1864. In July last, he sailed in the Morning Star, on his return. The letter now received announces his arrival at Ebon, and gives account of his voyage. Leaving Honolulu, July 17, with Mrs. Snow, Mr. Emerson, delegate from the Hawaiian Board, and Maka, a new Hawaiian missionary and his wife, he reached Tarawa, August 10, and Apaiang, August 12. Very little time could be spent at either of these stations. At Apaiang, it was decided that Kanoa and his wife should go with the new Hawaiian laborers to take a station on Pitt's Island, which the company reached, August 18th. Owing to detention by calms and currents, a Sabbath was spent there, and a service was held with the natives, who gave interested attention, in one of their large council houses. Kanoa also had a service on Muggin, twenty-five miles away, whither he went the day before, for the king, that his consent might be had to the establishment of a station. An important temperance reformation has taken place at Pitt's Island, such a "tabu" having been put upon the use of "toddy" that for some years drunkenness has not been known there. At other islands where they touched, Mille and Jaluit, Mr. Snow found members of his Ebon church, and heard them well reported of. Reaching Ebon, August 29, he left his wife there, but went on himself to visit his former field on Kusaie, and other Islands; returning to Ebon, October 17. Respecting the arrangement made for Mr. Doane to leave Ebon for Ponape he writes: "I do not know which felt the most tried, Mr. Doane in leaving his favored and favorite home here on Ebon, or the church and people in parting with their old and dearly loved missionary. While this is so, there is a touching beauty in their prayers for him; mingling thanks that he has gone to a more needy place, with earnest entreaties that his labors may be greatly blest there."

**PONAPE, or ASCENSION
ISLAND.**

(Latitude 6° 48' N., longitude 150° 19' E.)

LETTER FROM MR. DOANE.

A LETTER is received also from Mr. Doane, the last date of which is September 20, 1865, at Ponape. Detained after leaving New York, by the wreck of the steamer in the Carribean Sea, Mr. and Mrs. Doane did not reach Honolulu till after the Morning Star had left for Micronesia, in July last; but taking passage in the Pfiel, a trading vessel, they arrived at Ebon, his recent field, August 27, three days before the Morning Star. When the latter vessel arrived, with Mr. Snow, it was decided, after free conversation between these brethren and with Hawaiian missionaries and Mr. Emerson, delegate from the Hawaiian Board, that Mr. and Mrs. Doane should proceed to his first field at Ponape, again to aid Mr. and Mrs. Sturges, who had been there alone since 1861, and greatly needed associates. Mr. Doane had had "no time to look about" when he wrote, but was "rejoiced to hear that a very marked change had occurred in all the Island," the Spirit of the Lord having evidently been at work.

**LETTER FROM MR. STURGES, APRIL
3, TO SEPTEMBER 20, 1865.**

A LETTER from Mr. Sturges was published in the Herald for October last, with dates as late as the latter part of February. On the 2d of that month, it will be remembered, his meeting house was burned by the drunken Nanakin and his associates, and such reveling continued that his own safety, and that of his family, seemed a matter of uncertainty. The first date of the present communication is two months after the burning of the church, to which allusion is made as an almost irreparable loss, occasioning, still, very deep sorrow. The present letter is long, written at different times, from April 3d to September 20, and only extracts can be given; but these will be found to be of much interest, upon various subjects,—the proceedings of the Shenandoah, the conduct of the Nanakin, and the progress of religious interests.

The Shenandoah—Burning of Vessels.

Strange sounds come down to us through the clouds and storms of this very rainy day. It is said that a "British Pirate" (I quote,) has blockaded four

whale ships in one of our harbors to the windward, and that the illumination of last night was from the burning of these harmless vessels! I called on those vessels last week, on my way around the island. One of them had taken 350 barrels of sperm oil, and another 250, since leaving Honolulu. What a sacrifice this to the Moloch of slavery!

Mr. Sturges could not go at once to proffer sympathy and aid to the crews of the burned vessels, as it was not safe to leave his family alone. He writes:

These greedy savages already know too much about the inability of our Government to render us assistance, and now that they see our ships falling into the hands of our enemy, and given over to be plundered by their fellow savages, we can hardly hope to escape other fires. Strange stories come,—that I am to be taken a prisoner on board the pirate, with the captains and officers of the whale ships; and that my house is to be given up to be pillaged! Not very comforting stories these, even if not very reasonable, to a lone family living among savages, where a guard must be kept nightly.

Darkness and Light.

As I look at things near by, there is no little darkness, and some apprehension of greater darkness. I hear of pillaging and burning near; I hear the yell of the drunken savages, filling the woods and breaking our slumbers; and is it to wondered at that I look at my wife, in feeble health, and our little one, and wonder at the Providence that placed us here.

But all is not dark. It is very light above, and there is much light on our little island. We had most delightful meetings at all the stations where we called on our tour last week. Every where the people were eager to hear the truth. We called at several new places where the Word is getting a hold. That little leaven up in "the mountain" has found its way down to the coast; and

now, not only little neighborhoods, but one entire tribe has abandoned heathenism, and declared itself "missionary." The head chief, with whom Mr. Doane labored, is the leading man of all that part of the island, and is now one of our party.

More about the Shenandoah.

April 19. The scenes through which our island has passed during the last two weeks, beggar all description. The plundering and burning of vessels at sea, by unfeeling pirates, is bad enough; but this pillaging and burning of ships in a heathen port is awful. The steamer, of which I spoke a few days ago, turns out to be the "Shenandoah," alias "Seaking," reported as laid up on the Madeira reefs. The four ships were first robbed of all their stores and valuables, and then given over to the natives to be plundered. The king shared the vessels out to his subordinates, giving one to one chief and another to another, and thus the awful work went on. It will be long before our people will get rid of the idea that it is better to *steal* than to buy of ships; and following out this idea, if they let us and others alone, we shall be fortunate. It is with feelings of peculiar pleasure that we record the departure of that pirate steamer. But oh, the desolations that await the whaling fleet in the north! What is our navy about, that fleet ships are not in fast pursuit of this British corsair? Four ships' companies are left in destitute circumstances upon our island. No sort of respect was paid to private property. Food, clothing, money, and even the beds of the captains were retained on board the steamer! We dread much the influence of such a crowd of foreigners upon our poor natives.

Johoiij Tribe—Cheering Progress.

June 15. Time flies, though some of the nights drag. When will these drunken howls cease, and when shall we lie down at night without fear of the torch of the incendiary? We have longed to

go and attend to ripening harvests on the quiet parts of our island, but have delayed from week to week, partly because it has seemed very unsafe to leave our premises, and more especially because we wished to get our translations corrected. Last week we started out, and spent the whole week in visiting among our people. On our way we spent one night and parts of two days with the Uajai of the Johoiij tribe, where Mr. Doane labored. It is too early to say how thorough the work is there, but it can hardly be that mere curiosity has led that chief and his people to abandon their kava and their religion as they have. Places and objects once held sacred are now visited and treated with scorn. The highest priests tell me, and tell the crowd, that their gods and teachings were all false.

Demand for Native Christian Teachers.

It is interesting to see in what demand are our native Christians. Good old "Simeon," the "mountain patriarch," and Dehera, his wife, are hardly allowed to leave the Uajai. They must be present to conduct all the meetings, and great meetings they have too. Every available reader is put to work in teaching "the book," and it is very gratifying to see the progress many are making.

We were very reluctant to leave that region to return to this very dark side of the island. At Param, a high island on the reef, we found a large crowd and a feast awaiting us. The "pilgrim house" was done, and the people were waiting for the missionary to come and dedicate it. One of the head chiefs was married, which is looked upon as the surrender of the place to the missionary. We passed around the island, calling at most of our stations, and reached home on Saturday, in time to set our natives to preparing food for the Sabbath.

The Meterianim Tribe—Dedication—Feast.

July 6. Reached home yesterday, after

an absence of a week, spent mostly in the Meterlanim tribe. On Friday last the church at Aru was dedicated. Much the largest concourse of people I have ever seen on Ponape was present. It was estimated that more than seven hundred were assembled; and the feast provided for this multitude, in abundance of food, was such as our fruitful island could furnish.

The missionary party was well represented from all parts of the island. A fleet of twenty-nine canoes came at once; a sight not previously seen on Ponape since small pox times, in 1854. Two captains, with parts of their crews, were present, and all seemed well pleased with our Micronesian dedication. The forenoon was devoted to the religious part of the ceremonies. The new church was well filled, though but a small part of those assembled could get in, and the attention to the sermon was undivided. One of our oldest foreign residents said to one of the captains, after meeting, "Could Dr. Gulick and Mr. Doane see what we have seen to-day, they would not believe their eyes."

That church edifice is about forty feet square, with a spire running up from the centre, after the fashion of our western court houses. It is substantially built, and highly ornamented with arches, and very neat twine work. It was very cheering to see so many in that neat house, so neatly dressed and so well behaved.

Communion Service—Pleasant Meetings.

Saturday was spent mostly in meetings preparatory to the communion. The Sabbath was a high day for Ponape. About one hundred sat together to celebrate the love of their new found Saviour. The afternoon services were made very interesting by the baptism of ten children. Monday was the monthly concert. After meeting we came down to Shalong and remained in that region two nights. Spending the day time in going among the people, at night we gathered upon the

beach, the natives from around the bay coming in, and thus we had some of the sweetest meetings it has been my privilege to attend on heathen shores.

North Side of the Island.

July 18. We returned yesterday from visiting among the stations on the north side of the island. On our way we spent the first night at Tomora, (the station occupied by our Hawaiian helper, Kai-kaula, many years ago,) where the people of late have been holding meetings. As soon as it was known that we had arrived, although nearly dark, the people gathered in their feast house, and we had a very good meeting. Some fifteen spoke after I was through, and I was much surprised at the knowledge they possessed. They all expressed their joy at our visiting them, and their determination to serve the Lord.

Communion at Tolunier—Baptisms.

On Friday, according to previous appointment, we held our communion services at Tolunier. We reached the place Thursday afternoon, found quite a concourse assembled, and spent the fore part of the night in the usual exercises, preparatory to the sacrament. The next day, early, we assembled in the meeting house, but found that only a small part of the people could enter. The sides were removed, and thus room was made for all. Twelve adults were baptized, and in the afternoon several children. The people of one place, about ten miles distant, were mistaken in the day, and did not arrive until just as we were closing the communion service. As eight of these had been long propounded to the church, and had come once before to join, I felt that we could not disappoint them again; and arrangements were made for them to spend the night, and receive baptism early in the morning. At an early hour we again spread the Lord's table in the church, when the interesting young chief of a neighboring tribe, with seven of his people, took upon

themselves the seal of baptism and received the emblems of Christ's love. We shall long remember those meetings.

Interesting Sabbath—Religious Knowledge.

About ten o'clock we left them to meet our appointments with the Uajai of the Johoi, where we had agreed to spend the Sabbath. We were every where made welcome, and spent one of the most interesting Sabbaths of all our missionary life. The large feast-house was crowded to overflowing at an early hour, and though we closed the exercises several times, and advised the assembly to disperse, most remained till near night, and then did not leave till I left the house. I never saw a more attentive congregation. As a foreigner who was present expressed it, they "gulped it down." We were surprised at the amount of religious knowledge the people possess. On all our visits we hold what may be termed conference meetings, giving all the chance to speak, and it is a matter of wonder to us how and where they get so much and so correct information. It is the ambition of every one to get something new to relate at the meetings. Almost every day parties are coming from distant parts of the island, some with letters, some with questions; asking about some Bible story, or some point of truth which they are not able to settle among themselves.

Feast—A Sermon Sent and Used.

August 15. Last week I received an invitation to attend a large feast of the Johoi tribe, with the request to send a sermon if I could not go. I sent the sermon for fear I could not be present; but I went, and was glad to find that the sermon had been preached on the Sabbath to several congregations; and from the rehearsals given at the feasts, I judged that it was understood. The feast was a great success. All the high chiefs of the tribe were present, and

many people from the neighboring tribes. No kava is used in all that region.

Barbarous Conduct of the Nanakin.

August 21. It seems just now more heathenish about us than we have ever known it. Two of the most horrid butcheries have been committed, and the people are terror dumb, no one knowing when our Bomba may mark him as his victim. Some time ago our Nanakin tried to force into his harem the two widows of a deceased brother. One of them effected her escape last week, by the assistance of a few friends. One of these friends was brought back and shot near our house last Sabbath morning, and the woman was brought back in the evening, and the next day butchered by the brute's own hands.

Feeling of Insecurity.

I think the Nanakin is one of the most desperate men I ever saw. It is dangerous to oppose his will in the least thing. We have all along thought that his threat to kill any one who should join us was merely to keep his people from coming to our meetings; but now that he has shed blood, in addition to burning our meeting-house, the timid heathen can hardly be blamed if they do not come to us. We look most anxiously for the Morning Star. It is too much to think of keeping my family long here, in the power of this fiendish, drunken mob. The three bloody days of mob rule in New York, are here indefinitely protracted.

Good News—Arrival of Mr. Doane.

September 20. Last Friday the Zoa, sent by our Government to take away the crews of the burnt ships, came with the glorious news that our country is all safe! We have done little since, in the praise line, but to sing "Glory, glory, hallelujah." Then, day before yesterday, came our beloved brother and sister Doane, who have concluded to take up

their lot with us; so we break out anew and sing "Glory, glory, hallelujah!"

God has provided for Ponape; we will always trust him.

Hawaiian Islands.

SOUTH KONA—HAWAII.

LETTERS FROM MR. PARIS, SEPTEMBER 30, AND OCTOBER 24, 1865.

THE following extracts from these letters indicate pleasing progress in the work of furnishing native pastors for the churches, and also serve to encourage the hope, that such pastors will be found capable, sustained by the grace of God, of doing a good work at the Islands.

Meeting of Association.

The Association of Western Hawaii met at Kohala, September 14. The six ordained Hawaiian pastors and three licentiates, with lay delegates from the churches, numbering thirteen, were all present. The only foreign mission pastors present were Mr. Bond and Mr. Paris, Mr. Lyons being unable to take the journey. Mr. Paris writes:

The reports from the several churches indicate rather a low state of piety; in some, there seems to be lukewarmness and indifference to spiritual things; but most of the native pastors gave interesting reports of their labors in their respective churches. Some have experienced, in connection with their labors, the awakening and renewing influences of the Spirit of God.

The attendance on public worship, on the Sabbath and week days, in most cases, has been good. The monthly concert contributions, and those for home and foreign missions, and the support of pastors, with few exceptions, have been far better than we had reason to expect.

Reformation—Spiritual Progress.

In the church and among the people of Helani, in North Kona, where there has been great defection, and a number were excommunicated for intemperance, there has been a wonderful change. God in his providence cut down, very

suddenly, some of the leaders in the manufacture of intoxicating drinks, who had been prominent in the church, and fear fell upon others. They said it was the judgment of God for their unbelief and intemperance, and there has been a great reformation, both in the church and out of it. You will rejoice with us that the Spirit of God is at work in this infant church, and moving upon the hearts of the impenitent. The church of Kapalelua, South Kona, under the pastoral care of Rev. S. Papaula, has also been greatly revived. The church has become more active and spiritual, and the Spirit of God seems to be at work among the people. They have nearly completed a very neat house of worship, and also a parsonage for their young pastor. Besides supporting their own minister, they have contributed liberally out of their poverty for foreign missions. Mr. Papaula was installed as pastor of that church, (which is a part of my former charge,) not quite one year ago.

Calls for Pastors—Licentiates.

During the meeting of our Association, calls were presented from three different churches for pastors,—two from Hamakua and one from Kekaha, North Kona. Three candidates for the gospel ministry were examined as to their piety, motives, and qualifications for the sacred office, and two of them were licensed to preach the gospel for one year. The Association voted to ordain Kaonohimaka, and install him as pastor of the church of Kekaha, and appointed a committee for that purpose.

It is our desire and purpose, to organize churches and place them in the hands of native pastors as rapidly as circumstances will admit, and men of suitable character and qualifications, according to apostolic injunction, can be found. While we see many deficiencies in our young pastors, in their labors and the management of the churches committed to their care, we have still abundant reason for gratitude to the great Head of

the Church for what has been accomplished thus far, and to take courage for the future.

Ordination at Kekaha.

On the 22d of October, Mr. Kaonohimaka was ordained, and installed as pastor of the church at Kekaha,—“another offshoot from the old church of Mr. Thurston.” The charge to the pastor was by Mr. Paris, but all the other services were by native pastors. Mr. Paris writes:

During all these services, which occupied about two hours, there was more than ordinary attention and solemnity. Indeed there seems to be a good deal of religious interest in the church and among the people under the care of Pilipo, [who gave the charge to the people,] and still more in the new church of Helani, under the care of Kapakee, [who preached the sermon.] Godliness is on the increase in both of these churches, and the spirit of Christian benevolence is greatly enlarged. Both the churches have paid up, promptly, the salary of their pastors, and done twice as much for foreign missions as in years past. The church of Kailua has just raised \$600 for repairing their house of worship. They are going on to do more and more, until they can complete it. Besides doing the work of a pastor, Pilipo has a large school for boys, in which he is doing a great work. It is a school supported by Government, and how long he will be permitted to hold it, is very uncertain.

Western Turkey Mission.

BROOSA.

(57 miles S. S. E. from Constantinople.)

LETTER FROM MR. GREENE, JANUARY 5, 1866.

MR. GREENE had recently made a tour of 250 miles, on which he was absent from Broosa twenty days, and visited several out-stations. At Bilijik there had been no marked change. Four men were received to the church there in November, and our brother says, “We have good hope of the progress of the work there.”

Mooradchai.

At this place an event of much interest occurred during the visit. He writes:

My visit to Mooradchai was a very busy and gratifying one. The Protestant community, which is now but a year old, has already attained a stability quite unequalled in these parts. A few men have withdrawn from our brethren on account of the strain in the matter of giving; yet the community now numbers twenty-four families and eighty-two souls. It is a gratifying and hopeful circumstance, that all but two of the women unite heartily with their husbands in acknowledging the truth.

The pressing want of the place, at present, is a house of worship, since no building sufficiently large can be hired in the village. The brethren are willing to give 6,000 piasters' worth of cocoons, the present year, towards the erection of a house, provided an equal amount can be obtained from abroad.

A Church Organized.

On the 3d of December, a church of nine members was organized at the place, and Mr. Greene writes:

Six other brethren and one or two sisters, if their probation prove satisfactory, are to be received to the church in April. The narratives of the religious experience of the brethren were deeply interesting and gratifying, for they gave evidence that from the heart they had chosen Christ and his cross. The communion was administered on Monday, in the presence of a crowded and very attentive audience. About eighty persons were present at each of the public services. Pastor Hohannes, of Bilijik, will exercise a general care over the infant church until a suitable man can be procured specially for the place. Thus another outpost of Christ's army is planted, far out in the realm of darkness and sin. Blessed gospel; what changes it is destined to bring about among the 10,000 Armenians of Mooradchai and

the neighboring villages! From how much ignorance and wretchedness, from how many superstitions and shameful customs, from how much filth and impurity of body and soul, it will deliver them! May the word of God have free course and be glorified.

At Eski-shehir and Kutahya there seemed to be encouragement, and Mr. Greene was "beset with entreaties to visit Sivri-hissar and Kara-hissar, where some light appears to have entered, but was unable to do so."

Broosa.

I am happy to add, that at present we have much to encourage us here, at Broosa. Our Sabbath morning congregations average from 140 to 150. Our two extra, weekly prayer-meetings, which were commenced in November, and are held from house to house, are sustained with increased interest; the average attendance being from forty to fifty.

Two persons were received to the church in November. The weekly, monthly and quarterly meetings of the women are well sustained, though their establishment has required great effort. A Sabbath school was commenced two years ago, with twenty-two pupils and two teachers. At present there are fifty-one pupils and seven teachers; and now, we are about to re-organize the school, with the design of bringing into it all persons in the community, large and small. The whole number of Protestants in Broosa is now 175, a gain of 29 over last year. The contributions the past year, towards religious, educational and charitable objects, amounted to about 6,100 piasters, or \$269 in coin.

Mission to Eastern Turkey.

DIARBEEKIR.

(Near head waters of the Tigris, 220 miles N. W. of Mosul.)

LETTER FROM MR. WALKER, DECEMBER 19, 1865.

AFTER an absence from Diarbekir of more than a year and a half, on a visit to this

country, Mr. Walker has again reached his station, with his family, having been "favored wonderfully in all the way," though detained somewhat in England and France, on account of the cholera then prevailing at Constantinople. A few extracts from his letter, respecting pleasant experience in England, the welcome received from his own people, the prosperous condition in which he found them, and the young man now laboring among them in the ministry, will be read with interest.

Friends in England—Mrs. Charles.

The delay [because of cholera] was, we trust, not without profit, not merely in the pleasure of so good a visit in London and Paris, but in the opportunity of making the acquaintance of some estimable Christian men and women, and interesting them more in the cause of missions. And none delighted more in the details of missionary experience and fruits, or manifested deeper sympathy, than Mrs. Charles, the authoress of "Schonberg Cotta Family." Her heart is alive to every good word and work. We were pleased with the interest manifested in missions by a number of social circles to which we were invited, and in which other conversation was suspended to hear from us some account of the gospel work in these old lands.

Welcome to Diarbekir.

On the 21st of November we ended our long journey of three months and two days, and received a loving welcome from our dear people in Diarbekir. When two or three hours distant from the city, we began to be met by companies on horseback, and farther on by those on slower mules and donkeys, and as we neared the city, a great company of men, women and children, gave us their hearty "Khosh geldin," (word of welcome,) the children of one of the schools standing in line by the side of the road and singing theirs. And thus we were escorted by two hundred or more, through the gates of the city and to our own home, swept and garnished for our coming.

The Protestant Congregation—Cholera.

The Lord's goodness to our congregation has been wonderful. Notwithstanding the absence of their pastor since May, (whom we saw in Constantinople, but could get no information respecting his plans for the future,) and for a time, during the presence of cholera, of those who generally supplied the pulpit, the numbers had not been diminished. And what is more wonderful, the cholera, while carrying off some 1,500 from the city, took only one little child from the Protestant community! The cholera left the city some time since, but seems to linger singularly in the villages and towns about, even in the healthier districts near the mountains, in Hinee, &c. It does not seem to be according to any law.

The New Preacher.

To take the place of the absent pastor Tomas, our people have invited one of our young men, just graduated at the seminary at Kharpoot, to serve as temporary supply, they paying the whole of his salary. He is taking hold well, and caring for the spiritual interests of the flock. I have great hope of his usefulness. It seems but a little while since, turned out of home and employment by his relatives—all Greek and Chaldean Papists—because of his acceptance of the truth, he took refuge for a season in my house; and now he is taking upon him the work of a pastor, and in spirit and talent is giving promise of great usefulness. May prayer be offered for him, that he may win many souls to Christ.

*Nestorian Mission.—Persia.**OROOMIAH.*

(Near Lake Oroomiah.)

LETTERS FROM MR. PERKINS, DECEMBER 16 AND 20, 1865.

EXTRACTS from the first of these letters present various matters of interest in connection with the mission and its work; and in

the second letter matters of still more interest appear, in connection with a letter from the British Ambassador.

Anniversary—Thirty Years at Oroomiah.

The 20th ultimo we observed as an anniversary. Thirty years were completed on that day, since I reached Oroomiah with Mrs. Perkins and Mrs. Grant, though I had visited the Nestorians the previous year, while residing at Tabreez.

The anniversary was at once interesting and solemn. Almost countless thrilling memories of course thronged our recollections, many of them joyous and others sorrowful. The mighty moral changes that have taken place since we reached this then strange city, drenched with the first driving rain of the season, were of course grateful; while, in my case, I must recall *ten* male associates, all younger than myself, among the departed, and *four* female fellow laborers; *nine widows* of my associates still living, all but one of them in America; and others exceedingly dear to me far away; while I seem to myself to stand as a lone trunk, in what was once a waving forest!

Our anniversary was two-fold, for the same day, November 20th, completed eighteen years since Miss Rice reached our field. The retrospect was, in her case, in like manner, of a varied character. No moral changes greater or more blessed than those in the condition of females have been witnessed here, and in these she has had a primary agency. For eighteen years she has enjoyed almost uninterrupted health, engaged in arduous toil for her sex, without a single respite,—a longer period than any other individual in our mission, with the single exception of Dr. Wright, ever passed here without making a visit to the United States. Since the return of Miss Fiske to America, more than seven years ago, Miss Rice has sustained a double burden. That she is still at her post, in comfortable health, affords us matter of unspeakable joy and lively hope for her future labors, as well as of gratitude for

the immense amount of good which she has been instrumental in accomplishing.

The Seminary—Mountain Pupils.

In our male seminary the mountains are largely represented the present winter, there being fourteen young men and boys from that part of our field. Among them is a young Episcopal candidate, from the wild district of Nochea; and two promising boys have come to us from the chief ecclesiastical family of *Merbes-shoo*, that great mountain hive, which, as a strong-hold of superstition, is hardly second to the patriarchal seat at Kochannes, and from which we have often tried in vain to obtain a pupil, during the last thirty years. A young bishop from Gawar has also just entered the school. It is a very hopeful indication, that the darkest portions of the mountains thus stretch forth their hands for the light of the gospel.

Government Action—New Governor at Oroomiah.

Our helper at Dizza, in Gawar, was recently ordered by the Turkish authorities of the district to vacate our hired house there, for government use. The helper, priest Yohannan, a man of large courage for an oriental, firmly remonstrated. The Turks sent their own men and partially vacated the house; but reflection led them to better counsels, and they soon restored the articles that had been removed.

Our new Prince Governor, whose arrival we announced in our last mission letter, as yet *lets us alone*, which is all we would ask of Persian officials, and much more than we had reason to expect from him, charged, as he doubtless was, to annoy us and embarrass our work. This he probably would have done before now, but for the rumor of a visit from the British Ambassador, which, for the time, is an effectual check on our enemies, and a great providential relief to us.

Mission Labors and Wants.

We hope in a few weeks to finish printing an edition of the New Testament, on which we have been engaged for several months. Our various departments of labor are now in vigorous and unobstructed operation. We greatly need the quickening Spirit,—a blessing for which I trust, many hearts are longing. The smallness of our sorely diminished number throws a great amount of labor on each individual member of the mission; but we trust that as our day is, so will be our strength.

Mr. Perkins dwells, at considerable length, upon their urgent need of a physician in the mission.

Helpers—Salmas and Tabreez.

We have recently sent two additional helpers to Salmas, priest Yohannan and priest Elias, good and faithful men, to places formerly occupied there by others. Deacon Hoshaba, who has continued there alone for two years, has acquired the Armenian language, and finds much encouragement in the large Armenian village of Saora. He is supported, to a considerable extent, by the Sabbath school at *Aintab*, who thus manifest their interest in this remote portion of their people. The excellent wife of Deacon Hoshaba is a daughter of priest Yohannan, of Geog Tapa, better known to you as *John*, the Nestorian boy given to me soon after I reached this country, and afterwards, for a long time, the successful pastor of his native village. She was named Elizabeth, in memory of Elizabeth Walbridge, when the *Dairyman's* daughter was first published among the Nestorians; and she now bears no small moral likeness to her whose cherished name she adorns. Her younger sister, Hannah, equally estimable, was married a few months ago to the Armenian *Melek*, or chief of the Armenians of Salmas, who, though not a Christian, is an enlightened and very liberal man, and encourages his wife to learn the language and instruct Armenian females, which

she is successfully doing. Much light and truth are thus indirectly, as well as directly, making their way into that benighted district.

We have very encouraging reports of labors at Tabreez, from our excellent Bible agent there, Deacon Esho. There could hardly be a more important point than that great city, for the purposes of such an agency.

Deliverance from Dangers.

Writing again on the 20th of December, and sending the letter below from the English Ambassador, Mr. Perkins recognizes the many and important favors which have been received by the mission from British officials. He remarks:

You are probably not fully aware in how much peril our mission has been placed, humanly speaking, during the few past years, by powerful combinations against it, connected with the Persian Government, and headed by the bigoted Minister of Foreign Affairs. The party in question have determined to break us up if possible, and grind the Nestorians to powder. The Lord has been our protector and deliverer, but, as in former years, through the instrumentality of kind English officials in high places. That he has graciously inclined the Shah to listen to the better counsels of the British Minister, and even to evince a benevolent interest in the poor Nestorians, furnish occasion for heartfelt gratitude.

The malevolent agent, Meerza Nejef Ali, had just returned here, and resumed his place as Governor of the Nestorians only to hold it twenty hours, and be informed that he was superseded. We hope that much good will result from the change, to this poor, oppressed people.

Letter from the English Ambassador.

TEHRAN, 4th DECEMBER, 1865.

My Dear Dr. Perkins:

I am most happy to be able to inform you, that the Shah has just appointed a Christian officer to watch over the interests of the Nestorians. His majesty has also

granted them a site for building a new church at Ardeshai, and has put down his name at the head of a subscription list, for one hundred pounds, towards this latter object.

This is an instance of Royal condescension and liberality of mind which should, I think, be made known to the Christian public in the United States of America, with a view to their contributing to the same benevolent object.

Indeed, it would be a very good thing if the President himself could be brought to address a letter to the Shah, expressive of his satisfaction at this result; and I am sure that the Shah himself would be greatly pleased to be brought into contact with the chief magistrate of a great people on such an auspicious occasion as the present one.

I will write you more fully later; and in the mean time I am taking measures to obtain a subscription throughout Europe towards building the new church and other things; all moneys subscribed to be paid to Messrs. Drummond & Sons, Charing Cross, London, on account of "the Nestorian subscription Fund."

Believe me to be,

My Dear Dr. Perkins,

Yours sincerely,

ALISON.

With reference to the kindly interest which the Shah has evinced in the welfare of his Nestorian subjects, by the subscription of £100 towards the erection of a church, and the generous effort of the English Ambassador to obtain funds for this object, it should be stated that a question had arisen respecting the proprietorship of a church at Ardeshai, a village a few miles south-easterly from Oroomiah, and after consideration of the circumstances, Mr. Alison came to the conclusion that it would not be best to disturb the Papal party in their possession of the building; especially as the Shah granted a site for a new church for the Nestorians, and headed a subscription to provide funds for its erection. Mr. Perkins writes:

We beg you to bring the Ambassador's letter before the American public, and, in accordance with his suggestion, invite subscriptions to "the Nestorian Fund" for good and substantial church

building. While we fully endorse your views on missionary church building, advanced at the late meeting of the Board, we think this an exceptional case; and fear that should there be no response in America to the invitation to join in the enterprise, it would prove very discouraging to the English Ambassador, and work serious harm in other ways.

Subscriptions for this object in the United States may be sent to the Treasurer of the American Board.

In regard to the other suggestion of Mr. Alison, to which Mr. Perkins fully responds, that the President of the United States address a letter to the Shah, expressing satisfaction with his course, it may be well to state, that in a recent letter with reference to these matters, addressed to the Secretary of the Evangelical Alliance from the Foreign Office of the British Government, it is stated: "Mr. Alison will be instructed to convey to the Shah the personal thanks of her Majesty's Government for the measures which his Majesty has taken for the relief of the Nestorians, and to express the high sense which her Majesty's Government entertain of the just and enlightened principles of government evinced by his Majesty in the steps which he has taken to remove the grievances of his Christian subjects."

Mahratta Mission.—Western India.

AHMEDNUGGUR.

(About 140 miles E. of Bombay.)

LETTER FROM MR. HAZEN, NOVEMBER 22, 1865.

THE accounts given in this letter, of several persons who have recently professed their faith in Christ at Ahmednuggur, are of such interest that they should find a place in the Herald. The statements respecting a whole family, in one case, indicate that there may be often convictions favorable to the truth not yet revealed.

Additions to the Church.

On the 22d of October, five men were admitted to the First Church here, and one man and one woman to the Second Church; and on the 29th again, one

young man to the First Church,—eight in all. Of these, one was a baptized child of Christian parents, two were of Mohammedan parentage, and the others were from the heathen. One of these, the young man admitted to the Second Church, was of the Mang caste, and the other four were Mahars, originally. Four of these were connected with the school, two of them having been here for two or three years, and the other two about three months. Several other young men from the school were examined by the church, but their cases were postponed.

A Young Man from Rahoori.

The youth from the Mang caste belongs to a village about twenty miles north of this, in the Rahoori district. He had a strong desire to learn, and as he was not allowed to attend the government school in the place, he used to ask the boys who did attend, to tell him the letters. In this way he learned to read, read the New Testament, and determined to be a Christian. He came to the city in August, has in part supported himself while studying, and has shown a very strong desire for improvement, and also an earnestness of purpose in communicating to others the knowledge he acquires. Several persons have begun to attend upon our preaching services by his invitation, and the men of that caste near one gate of the city are urging us to open a school for the benefit of their children. He was baptized in the Second Church, by Mr. Abbott, as the pastor was unwell,—unable to attend the service.

A Mohammedan from Seroor.

The young man who was received to the First Church on the 29th, was a Mohammedan youth from Seroor. He would have been examined and received with the others, on the 22d, had it not been that we wished the pastor of the Seroor church, Sidoba, to be present and give us his aid. The questions were

partly in the Hindostani language, and the answers were mostly in that, the native language of the youth. Several members of the mission were present at the examination.

This young man had read many Christian books with Sidoba, in the course of a year or two past. In July last he came here and entered our school. His doubts in regard to Mohammedanism began about two years since, in consequence of something in the conduct of Mohammed which he considered wrong; but it was long before he was convinced of the truth of Christianity. He read all the books on the controversy that he could find, and was especially aided in his search by the perusal of the works of Dr. Pfander. His convictions of the truth of Christianity deepened, and five or six months since he began to pray to Christ. Since his coming to this place he has manifested great love for the Word of God, reading and studying it much of the time. After his purpose was formed to profess Christ before men, he wrote a letter to the chief man among the Mohammedans of Seroor, stating his doubts in regard to the Mussulman faith, and asking for an answer to some questions. He received no reply, and after a time he heard that the moulirs tore the letter to fragments on reading it. He also called upon the Cazi of this city; but received no help from him, the poor man seeming to be afraid of any controversy, or to answer any questions. In this way his change of faith, and his purpose to profess Christianity, became well known. He has taken this step with full knowledge of the trials that may come upon him,—that he may be called to suffer for Christ's sake. He says his trust is in Him, that he will support him at all times. We hope he may prove a man of great usefulness.

A Family Interested.

One of the Mahars received is a tailor by trade, and supports his family by sew-

ing. He formerly lived in this city and was acquainted with some of the Christians, but did not become personally interested in the truth. About four years since he went away to his village, some distance east of this. After a time he became disgusted with the practices of his people, and especially with their habits of lying and deceit. He desired to give up his home, with all his rights, and to return here, where he might live with Christians. But he feared to let this desire be known, supposing that his wife would oppose, and perhaps would leave him. More than this, his mother, who had her home with him, would be distressed at leaving her village and at her son's apostasy; so he kept his thoughts to himself. Meantime the wife began to feel much as her husband did, that *she* could not live where there was so much lying. But she could say nothing, fearing that her husband, and his mother, would be offended. The mother also, began to cherish a similar desire of leaving the village, but could not mention it for fear of her son and his wife! But the flame long concealed burst forth at last. Speaking to his family one day, of the great wickedness about them, to his great surprise the husband found both wife and mother assenting to what he said. They soon decided to come back here, and to join the Christians.

After they came, some five months since, they were all taken sick. As soon as the husband was able, he began attending meetings, the children were sent to school, and in due time he was received by the church, after a satisfactory examination. I trust the wife and mother may soon come forward to profess their faith also. It was a happy day in that family when the husband and father was numbered among the people of God. He is a man of considerable intelligence, is able to read, and has some interesting children.

We feel much encouraged by these additions. We hope others may come forward soon. We have generally had

large audiences, and much attention is given to the word spoken, but we have not the Spirit in his overpowering, revivifying influences.

I hear of some tokens for good in the southern field, about Kolgaum. Thus, in some respects, a brighter day seems to be dawning, and we trust the time of our weakness may be the time of God's favor. The calls for preaching, in all this vicinity, were never more or louder than they are at present. May the men not be wanting who may come to our aid.

Zulu Mission.—South-Eastern Africa.

ESIDUMBINI.

(About 40 miles W. of N. from Port Natal.)

LETTER FROM MR. TYLER, NOVEMBER 20, 1865.

THE account here given of the successful labors of a native missionary in the Zulu field, the gathering of a little church at his station, the friendliness of the chief and people, his pleasant prospects for the future, and the contrast between what he now is and what he was a few years since—a careless heathen boy, is fitted to call forth thanksgiving and encourage to more prayer and more effort.

A Native Missionary.

You will remember that there are three native missionaries in this Colony, employed and supported entirely by the Zulu Home Missionary Society. As this Society is an off-shoot from our mission, we feel a lively interest in it. At the annual meeting of the native Christians, held at Inanda last year, these brethren were formally set apart to the work of the ministry, and it is now my privilege to describe an interesting visit to the station of one of them, and to inform you of the results of his labors.

Umbiyana, the native missionary to whom I refer, is located in the Inhlimbiti valley, which lies between Mr. Abraham's station and my own. God has so

blessed the efforts of this brother, that there are now about a dozen individuals with him whom he regards as Christians. By an appointment of the mission, Mr. Abraham and I met at his station for the purpose of organizing a church, and I assure you our hearts were greatly encouraged by what we saw.

A Rough Ride—Uncivilized People.

The distance from Esidumbini being about twenty miles, I was obliged to start early in the morning, to avoid the heat of the day and not be too late for the services. I was conducted by a native guide, through one of the most rugged and picturesque parts of the colony. From the descriptions of the Koordish mountains, I think the scenery here must be similar; though I am told that farther to the north, travelers are reminded of the Alps. At one time I was on a lofty peak, from which I could see mountains in the Zulu country before me; and behind, all the flat country on the sea coast, for a distance of fifty miles, lay exposed to view. Then I was obliged to dismount and lead my horse, going down a steep hill, passing through deep ravines, crossing streams filled with slippery stones, then climbing ridges, and frequently stopping to extricate my hat or coat from the thorns and underbrush through which the path lay. Often, my guide pointed out to me places where he had wounded or killed wild buffalos, which formerly abounded in this region. From the various kraals which we passed, men and women would run out and salute us, some of them bringing their little children, to show them the first white face they had ever seen. The terror of the little ones can be imagined, when it is remembered that the mothers are accustomed to threaten them, when refractory, that they shall be given to the first white man who comes along, to be devoured or whipped. As I looked upon the numerous heathen living in this secluded part

of the colony, away from all means of grace, going to the grave untaught, unsanctified and unsaved, I realized more strongly than ever, that "there remaineth yet," even here, "very much land to be possessed."

A Brighter Spot.

After four and a half hours' riding and walking, we saw the first signs of civilization and Christianity. It was pleasant to behold an upright dwelling with its neatly thatched roof and chimney, from which the smoke was issuing. A little farther on, and we discerned clothed natives—another sign of progress in the right direction. Near the house appeared a work-bench, with vise attached, showing that industry and skill were not wanting. Mr. Abraham, accompanied by some of the members of his church, reached the house at about the same time I did, and Umbiyana gave us a most cordial reception. The chief of the tribe was present, with many of his people, and during the exercises we were joined by Rev. Mr. Udland, a Norwegian missionary residing not far from Mr. Abraham's.

A Church Organized.

The candidates for baptism were three young men, a newly married couple, and an old woman, the mother of one of the believers. Having examined them, and feeling satisfied that they were worthy to be received into church fellowship, we collected the people for the services. All gave deep attention to our words of exhortation, and while we pointed them to Christ as the only Saviour, we also endeavored to deepen the impression which some of them already had, to a good degree, that Umbiyana is their true friend and spiritual guide, and that he is one with us in pursuing the great object of saving souls. The rite of baptism was then administered to the six candidates. Four more were received on recommendation, including Umbiyana and his

wife, so that the church numbers ten. Some others were also desirous of being received, but were advised to wait.

Nothing seemed to mar the interest or solemnity of the occasion. The day was fine, the audience large, and as we partook of the emblems of the Saviour's love in the open air, in that wild, and almost inaccessible locality, shut in by high mountains, we felt that God was with us, and that angels were rejoicing over the scene. We thought, too, of our sainted Brother Marsh, who, less than twenty years ago, found Umbiyana a careless heathen boy, instructed him, brought him to the Saviour, and first administered to him this ordinance; and we felt that if he was looking down upon us from his heavenly home, he also rejoiced with a joy purer and more exalted than ours.

A Friendly Chief.

The chief, wrapped in his large black blanket and sitting on the work-bench, scarcely turned his eyes from us during the exercises, and I thought I could read in his countenance the feelings which he afterwards expressed to me, saying, "My people shall hear the words of the missionary, and my children must be taught the way of salvation." This is something to be grateful for, that our native brother has found favor in the eyes of the chief of the people among whom he labors, and that, through his influence, he is enabled to go in and out among them scattering the good seed. As I rode home, pondering upon the interesting events of the day, I was deeply impressed with the importance of a native ministry among this people, and looked with renewed interest upon the High School at Amanzimtote, which has been re-commenced during the past year, under happy auspices.

In conclusion, I would ask, in behalf of Umbiyana and his little flock, an interest in your prayers. May the Good Shepherd watch over and enlarge this church in the wilderness.

PROCEEDINGS OF OTHER SOCIETIES.

METHODIST EPISCOPAL SOCIETY.

THIS is the centenary year of the Methodist Episcopal Church in the United States, the first Methodist society in the country having been organized in 1766; and for this year, the appropriations of the Missionary Society of that Church are largely in advance of what they have ever been before. For the year which closed with October last, the appropriations were \$625,903; but for the year now commenced, they are \$1,000,000. It must be borne in mind, however, that not very much more than one fourth of this sum, (\$275,658,) is designated for "Foreign Missions," and that but about \$135,000 of the sum thus designated—if we add "Indian missions" less than for \$143,000—are for operations in such unevangelized fields as would be occupied by the American Board. For missions in South America, a field which Congregationalists would reach through the American and Foreign Christian Union, the appropriation is \$37,650, and for missions in Europe,—Germany, Switzerland, Denmark, Sweden and Norway,—\$102,718. The comparison, therefore, which appears in the *Missionary Advocate*, between the receipts of the American Board and those of the Missionary Society of the Methodist Episcopal Church, will give a wrong impression if these facts are not kept in mind. The last named society covers, in its appropriations, the whole ground upon which patrons of the American Board operate through the Board, the American and Foreign Christian Union, the Home Missionary Society, and the American Missionary Association, if not also other organizations for reaching the colored people, for church building, and for educational purposes.

The enlarged total appropriation,—which, judging from the tenor of remarks upon the subject in various periodicals, is warmly approved by the denomination, and it is to be hoped will be sustained by equally enlarged contributions,—is distributed as follows:

I. FOREIGN MISSIONS.

1. India, . . .	\$75,773 46
2. Bulgaria, . . .	7,841 62
3. China, . . .	37,994 75
4. Liberia, . . .	14,589 00
5. Germany and Switzerland, . . .	63,910 00
6. Scandinavia, [Denmark, Sweden, and Norway.] . . .	38,808 00
7. South America, . . .	37,650 00
	<hr/> \$275,657 83

II. FOREIGN POPULATIONS. [In the United States.]

1. Welsh, . . .	\$250 00
2. Scandinavian, . . .	11,300 00
3. Chinese, . . .	4,000 00

III. INDIAN MISSIONS. . . . 4,550 00

IV. AMERICAN DOMESTIC MISSIONS.

In fifty-eight annual conferences, including four German and two colored conferences, . . . 321,150 00

V. THIRD CLASS OF MISSIONS. [Missions within the United States and Territories not included in the bounds of any of the annual Conferences.]

1. Mississippi Department, including the States of Mississippi, Louisiana, and Texas, . . .	89,000 00
2. Middle Department, including so much of the State of Tennessee as is not comprised in the Holston Conference, the State of Alabama, and Western Georgia, . . .	72,000 00
3. Southern Department, including Florida, Eastern Georgia, and South Carolina, . . .	40 300 00
4. Northern Department, including Eastern North Carolina, and so much of Virginia as is not included in the Baltimore Conference, . . .	28,000 00
5. Interior Department, including all interior Territories not included in any annual Conference, . . .	20,000 00
6. For the education of colored men for the ministry, . . .	20,000 00
7. Contingent, . . .	31,792 17
	<hr/> \$301,092 17

VI. FOR THE FRENCH METHODIST CONFERENCE, . . . 12,000 00

VII. CONTINGENT FUND, . . . 25,000 00

VIII. INCIDENTAL EXPENSES, . . . 25,000 00

IX. OFFICE EXPENSES, . . . 20,000 00

Grand Total, . . . \$1,000,000 00

The *Missionary Advocate* states: "The General Missionary Committee reached the above grand conclusion at their ninth session, at four o'clock on the afternoon of Monday, November 13, the fourth day of their conference. At this stage, reached after most mature, prayerful, and harmonious action, nothing was more appropriate than the call by Bishop Janes for the singing of the doxology, 'Praise God, from whom all blessings flow!' This was followed by prayer, in which Bishop Simpson was called to lead."

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

THE summary of receipts and expenditures of this Society, for the last year reported is as follows:

HOME RECEIPTS.

Mission house and home districts, including England, Wales, Scotland and Zetland, Hibernian Missionary Society, (exclusive of Christmas offerings.)	£78,536	15	2
Juvenile Christmas and New Year's offerings,	3,913	2	11
Legacies,	8,963	6	6
Contributions for the Paris chapel,	1,223	4	3
Special contributions on behalf of Italy,	2	0	0
Dividends on property funded to secure annuities,	1,567	3	7
Interest on donations not funded,	956	15	7
Interest on centenary grant,	476	10	7
Annuities lapsed and property not funded, (in part,)	450	0	0
	10,250	0	0
Total home receipts,	£104,841	1	7

FOREIGN RECEIPTS.

Affiliated Conferences and mission districts,	£33,894	13	2
Colonial grants for schools,	3,164	0	6
	37,058	13	8

Total receipts, home and foreign, £141,899 15 3

PAYMENTS.

General expenditure, including the cost of the Canton and Hankow missions, and of the new mission in Italy, in part, Grant towards the erection of the new mission premises in the Boulevard Malesherbes, in Paris,	£144,788	6	9
	1,000	0	0
Making a total of	£145,788	6	9

The Report presents the following

General Summary.

I.—Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.

Central or principal stations, called circuits,	193
Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained,	1,247
Ministers and assistant missionaries, including six supernumeraries,	280
Other paid agents, as catechists, interpreters, day school teachers, &c.,	741
Unpaid agents, as Sabbath school teachers, &c.,	3,913
Full and accredited church members,	62,545
On trial for church membership,	3,496
Scholars, deducting for those who attend both the day and Sabbath schools,	47,535
Printing establishments,	8

II.—Other Missions of the Society having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.

Central or principal stations, called circuits,	402
Chapels and other preaching places,	3,412
Ministers and assistant missionaries, including thirty-nine supernumeraries,	673
Other paid agents, as catechists, interpreters, day-school teachers, &c.,	667
Unpaid agents, as Sabbath school teachers, &c.,	13,861
Full and accredited church members,	79,190
On trial for church membership,	10,377
Scholars, deducting for those who attend both the day and Sabbath schools,	107,049
Printing establishments,	3

RECAPITULATION.

Central or principal stations, called circuits, occupied by the Society in various parts of the world,	655
Chapels and other preaching places,	4,659
Ministers and assistant missionaries, including forty-five supernumeraries,	968
Other paid agents, as catechists, interpreters, day school teachers, &c.,	1,408
Unpaid agents, as Sabbath school teachers, &c.,	17,779
Full and accredited church members,	141,735
On trial for church membership,	13,873
Scholars, deducting for those who attend both the day and Sabbath schools,	154,584
Printing establishments,	8

The missions are not all among unevangelized nations, and the Report does not furnish means for determining how large a proportion of the funds, or of the laborers, are employed among such. There are extended operations in Europe—France, Germany, Italy, Spain, and Ireland—and in British North America, as well as in Ceylon, India, China, South Africa, West Africa, the West Indies, Central America, Australia and Polynesia; and in some lands where the natives are pagans, the efforts of the Society are largely among European colonists.

MISSIONARY SOCIETIES OF HOLLAND.

THE following statement is from a recent number of the *Christian Intelligencer*.

By the kindness of a friend, who has translated for us, we are able to give some information respecting the Missionary Societies of Holland.

The *Zeister Society* is a branch of the Missions of the United Brotherhood, formed in 1732, which at present has, in 15 mission provinces, 83 stations, 319 male and female missionaries, and 4 native assistants. To their care are intrusted more than 76,000 souls, of whom at least 27,000 are in Surinam alone. The work of the *Zeister Society* is properly to lodge the missionaries who are passing through to their fields of labor, and to support some mission stations, especially in Surinam, and among the Holland people of the Cape of Good Hope. In Surinam, the mission-

aries are endeavoring to raise the emancipated negroes to domestic life. They are also zealously engaged in starting and in extending education.

The *Java Committee*, formed in 1856, the Netherlands division of the Batavia Mission, formed in 1851, labors in Batavia and Sumatra. In the capital of Java, a Malay church has been organized, which now has about 100 members, and has for three years been under the direction of Mr. Benkhof. During the last year he has been the means of uniting 31 persons to the church of Christ. Belonging to this Society there are also at work in Batavia, a native woman called Christina, a Chinese missionary called Yangkwee, who is sustained in his labors by a Chinese association, and a native Christian called Simon Peter, acting as a colporter. Some native youths are under training that may fit them to act as native assistants.

The *Netherlands Mission Union* has at present 7 missionaries in the eastern part of Java. One of them is charged with the translation of the Scriptures into the vernacular, another has received permission from the authorities to labor among the Chinese at Indramajoe, where a small church of converted Chinese has been formed.

The *Utrecht Mission Union*, organized in 1859, has sent out 3 missionaries to New-

Guinea, 3 to Bali, and 2 more are on the way to strengthen the mission at New-Guinea. At Bali there are 8 promising pupils.

The *Netherlands Reformed Mission Union*, formed in 1859, is engaged in Java. At Tagal, the labors of Mr. Vermeer are continually blessed. The natives, Hebron, Laban, and Leonard, act as evangelists and assistants. Two others are under the instruction of Mr. Vermeer, with the view of becoming evangelists. At Denerang, Mr. Hilderling is zealously engaged in the work of evangelization. He has adopted five Javanese children, in order to withdraw them from Mohammedan influences. Last year the school in Java numbered about 21 pupils. The work of colportage is prospering. The native colporter, Zacharias, is enabled to dispose of a large number of Bibles.

The *Leiden Auxiliary Society*, organized in 1848, sent in 1862 a missionary to Paramaribo. The next year he opened a Christian school, which, together with the one under the direction of his wife, numbers eighty pupils.

The *Netherlands Union in behalf of Israel*, originated in 1865, has in the Netherlands two missionaries at work, and in Surinam one. Earnest endeavors are made to increase the interest in the salvation of Israel.

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE income of the Board for the first half of its current financial year, up to the first of March, has been, from donations, \$152,910 80, and from legacies, \$18,626 60; total \$171,537 40. This, it will be seen, is quite too small a proportion of the sum appropriated for the year, (\$507,000,) and it is about \$15,000 less than was received during the same period last year. Some relief is experienced in the cost of exchange, but it is still obvious that if the necessities of the case, for the year, are to be easily met, movements to this end should be *prompt* as well as liberal.

The experience of several years has fully confirmed former impressions as to the importance of employing a vessel to aid the missionaries, in various ways, in their operations among the Micronesian Islands. But the *Morning Star* having been in ser-

vice for about ten years, which is considered the usual length of a vessel's life, was in need of so extensive repairs that it was thought the best economy to sell and build again. Accordingly the "children's ship" has been advantageously disposed of at the Sandwich Islands, has received a new but very good name—the "Harriet Newell"—and the Sabbath schools will soon be invited to furnish the money needed, in addition to what was received on the sale, for building a new vessel, better adapted to the present wants of the mission, and to be called probably by the old name,—the "Morning Star."

MISSIONS OF THE BOARD.

Dakotas.—Mr. J. P. Williamson wrote from "Crow Creek Agency," Dakota Territory, January 29: "Our Indians are pretty much all here this winter, and it is a very busy time with us, trying to give them all the instruction we can. Though

we have a large number of church members on our roll, we have very few old Christians, able to travel off alone without a guiding hand. Among all the temptations by which they are beset, it requires much watching to keep them in the right way; but it is encouraging to find so great a desire to conform themselves to the truth, and so tractable a spirit."

A letter has been received from Mr. Renville, one of the Dakotas, who was licensed to preach the gospel in May, 1865, in which he reports a visit to some of his people. He left his home at St. Anthony, Minnesota, November 21, and was absent near four months, visiting the people at and around Fort Wadsworth, (about 150 miles north-west from the old mission station at Yellow Medicine,) and at James River, (50 miles farther to the north-west.) On his way, meetings were held wherever an opportunity occurred. At the Fort, the largest tent at the Indian camp was too small to hold the people who gathered on the Sabbath. Three men united with the church. Two native Christians, Simon and Great Fire, had been "active, and punctual in holding meetings every Sabbath." At James River there were about sixty lodges of Indians. The people had had little opportunity to hear the gospel, with the exception of a few church members, and expressed the wish that these Christians "would remain at home and let them hear the good news, they were so hungry for it now." There also, the largest tent would not accommodate all who gathered at the Sabbath meetings held. The Lord's supper was administered, as it was at the Fort, and one young woman united with the church by profession. Two schools were organized, each with about forty-five pupils. On his return, Mr. Renville visited Wood Lake, where he found some cases in the church needing discipline. There were about thirty lodges of Dakotas there. The return journey was a difficult one, deep snow having stopped the running of stages, and made it almost impossible to travel in any way. He hired a dog train, with which he traveled about 250 miles, "digging away the snow at night, laying down buffalo robes, and so making a bed on the cold, wild

prairie." Ten children, in all, were baptized at the different camps, during his visit.

Mr. Riggs, (page 101,) reports an interesting "week of prayer" with the Indians in prison at Davenport, with three additions to the church. A letter of later date from him announces the receipt of official intelligence, that the Indian prisoners would be turned over to the Commissioner of Indian Affairs on the 1st of April, and that the Commissioner had taken measures to secure, if possible, a new home for them, and their women and children now at Crow Creek. This news occasioned "great joy in the prison."

Hawaiian Islands.—Mr. Paris, (page 107,) notices a meeting of the Association of Western Hawaii, which, like previous meetings of the kind at the Islands, appears to have been encouraging, with reference to the character, conduct and influence of native pastors and preachers. Three candidates for the ministry were examined, two of whom were licensed to preach the gospel; calls were presented from three churches for pastors; one ordination was agreed upon, and the services, afterwards held, were all by native pastors except the charge to the candidate, and during the whole, "there was more than ordinary attention and solemnity."

Micronesia.—The arrival of Messrs. Snow and Doane, with their wives, at Ebon, and the removal of the latter to his former field at Ponape, leaving Mr. and Mrs. Snow alone at Ebon, and with the care of Kusaie also, are noticed on page 102, and a deeply interesting letter from Mr. Sturges will be found at page 103. It reports something of the sad doings of the "British Pirate," Shenandoah; the continued drunkenness and violence of the Nanakin, rendering the situation of the mission family very trying; also the continued and very cheering progress of the gospel work in other sections of the island; an urgent demand for native readers to instruct others, and native Christians to conduct meetings; a surprising degree of intelligence among so rude a people in regard to the facts of Scripture history and the truths of the gospel; communion seasons with many communicants; additions to

the church; baptisms of children; the dedication of one new meeting house; large congregations of most attentive listeners, &c.

Western Turkey.—Mr. Parsons writes from Nicomedia, that meetings during the week of prayer were attended at Baghchejuk, by nearly all the Sabbath congregation, and were very interesting. At Nicomedia, about half the Sabbath congregation attended; and similar meetings were held at the out-stations, Adabazar, Tamluk, Ovajuk, and Koordbeleng. The last year, he says, was one of temporal adversity in that region,—early frosts, myriads of mice, and cholera; “but in regard to the spread of evangelical truth, through all the communities—Christian, Mohammedan and Jewish—it was one of prosperity. The attendance on preaching increased, and a few permanent additions were made to the Protestant communities.” “In regard to self-support, the churches make little progress.”

Mr. Clarke wrote from Philippopolis, January 26: “The Spirit has seemed quite near to us of late, and several [pupils in the school] have been quite serious. We have reason for gratitude that one has come out decidedly on the Lord’s side.” This young man was received to the church on the first Sabbath in January,—“a good beginning for the week of prayer,” which was observed with interest.

Mr. Greene, of Broosa (page 108) reports a visit of some interest to out-stations, the organization of a church of nine members at Mooradchai, and the addition of two persons to the church at Broosa, where there is “much to encourage,” in good congregations, two, extra, weekly prayer-meetings, and a flourishing, increasing, Sabbath school.

Central Turkey.—Mr. Schneider, of Aintab, wrote January 12, that thus far the division of the church and congregation had worked well in the feelings of the people, but the Turks manifested “determined opposition to the new church’s worshiping in the place temporarily fitted up for them;” that place is “rude, inconvenient, and too small;” and it was not yet certain that they would succeed, at present,

in obtaining a firman for the erection of a new church. A pleasant and encouraging state of things is reported in the Protestant church and community at Aleppo. The new preacher, from the last theological class at Aintab, is well received, and a new place of worship has been rented, in a good position. Mr. Schneider recently passed over the ground where Mr. Coffin was murdered by robbers, and says the mountains in that vicinity have been entirely reduced to subjection by the Government, and thus “the regions of Hadgin and Sis have been opened to the gospel.”

Eastern Turkey.—A letter from Mr. Barnum, of Kharpoot, reports a visit by him and Mr. Wheeler to portions of the Arabkir field, which, in the absence of a missionary from that station, have been placed under the care of those at Kharpoot. A committee of the “Evangelical Union” had preceded them, doing a good work, and the churches had all joined the Union, and “welcomed the plan with a good deal of enthusiasm.” The missionaries felt that these visits by the committee and themselves were not in vain. The Protestant churches and communities were stirred up to new effort, quickened, apparently, in their spiritual life, and led to make increased subscriptions for the support of their own religious and educational institutions. “We found it much easier than we expected,” Mr. Barnum says, “to bring the people up to what we consider a proper standard of giving.”

Mr. Walker, (page 109,) reporting his return to Diarbekir, notices the interest of Christian friends in England in statements respecting the missionary work, so that in social circles, to which he and Mrs. W. were invited, other conversation was suspended to hear from them such statements. Their reception by their own people, as they approached Diarbekir, was most gratifying, as was all they learned of God’s great goodness to the congregation during their absence, and the promise of usefulness on the part of a young man now supplying the place of the native pastor there, and who, but a few years since, turned out of home and employment because of his acceptance of the truth, took refuge at Mr. Walker’s house. The re-

markable fact will be noticed, that the cholera, while carrying off some 1,500 from the city, took only one little child from the Protestant community!

Syria.—Mr. H. H. Jessup, writing January 9, states that thus far the weather, during the week of prayer, had been very unpropitious, but the meetings were well attended, and "the Sabbath services were solemn." Two females were received to the church, January 7. Two other persons, who were to have been received, were detained by sickness. "A quasi rebellion" had broken out in a portion of Lebanon, north of Dog River. Daoud Pasha had gone, with troops, to suppress it. Writing again, January 10, he speaks of much interest manifested by some of the young people during the week of prayer, which seemed to be deepened by the death, on Wednesday of that week, of a native young lady, eldest daughter of Mr. Bistany, who appeared to trust fully in Christ. Mr. Jessup asks special prayer for the young people of the Protestant congregation in Beirut. The insurrection, he says, "is not yet entirely quelled."

Nestorians.—Letters from Dr. Perkins will be found at page 110. The 20th of November, which completed thirty years since he reached Oroomiah to remain, and eighteen years since Miss Rice arrived, to enter on her very useful labors for the females, was observed as an anniversary, presenting many reminiscences of deep and some of them of painful interest. It is noticed as a very hopeful indication, that there are now fourteen young men from the mountains in the male seminary. The new Prince Governor, it is said, has thus far "let us alone," though doubtless "charged to annoy us and embarrass our work;" and it is intimated that the mission has been of late in much peril, from powerful combinations against it, connected with the Persian Government, and headed by the bigoted Minister of Foreign Affairs. The brethren owe much to the kindly assistance of British officials, and Mr. Perkins sends a letter recently received by him from the English Ambassador, (page 112,) in regard to the affairs of the Nestorians, and the favorable action of the Shah in appointing the new Prince Gov-

ernor, granting the Nestorians a site for a church at Ardeshai, and subscribing £100 towards its erection.

Mahrattas.—Mr. Hazen, of Ahmednugur, (page 113,) mentions the addition of eight persons to the churches there, and gives particulars of much interest respecting some of the persons thus received.

Madura Mission.—Mr. Burnell, of Molur, in a letter dated November 24, reports extensive itinerating labors during the seven previous months. On one tour, in June and July, of twenty days, with Mr. Capron, 142 villages were visited, and 5,666 persons addressed. Other tours were made in August, September, October and November, with more or less encouragement; and during the last, a few days before he wrote, one young woman was admitted to the church. In his labors among the heathen he makes much use of tracts and Scripture portions, and expresses a feeling of great obligation to the American Tract Societies, for supplying means to aid in this part of the mission work.

Zulus.—Mr. Tyler, (page 115,) reports the encouraging success of one of the native missionaries of the Zulu Home Missionary Society; the favor which he has found with the chief and people of the wild region in which he is located; and the formation of a church there, with ten members, six of whom were received on profession. The whole scene when the church was formed, and the ordinances of baptism and the Lord's supper were administered "in the open air, in that wild, and almost inaccessible locality, shut in by high mountains," before a large audience of Zulus, 'the chief, wrapped in his large black blanket and sitting on the work-bench, scarcely turning his eyes from the speakers during the exercises,' was one of deep interest, heightened by the thought that the native missionary was found by "our sainted Brother Marsh," less than twenty years ago, a careless heathen boy, and instructed and brought to the Saviour.

OTHER MISSIONS.

South Seas.—The recent proceedings of the French at the Loyalty Islands, inter-

rupting Protestant missionary labors there; and the subsequent assurance obtained from the Emperor, that Protestant as well as Catholic missionaries should be permitted to labor with equal freedom, will be remembered. The *Missionary Magazine*, of the London Missionary Society, for February, says: "It does not appear, from the report of the Rev. S. Macfarlane, that the imperial assurances to this effect have been fully carried out by the authorities in the islands, while it seems certain that the opposition of the Catholic priests is in no degree abated. Still the change for the better is very great; and our missionaries may cherish the assurance, from what they have already witnessed, that they enjoy the increasing confidence and love of the poor natives, for whom they labor, with many tokens of the divine favor, to instruct and bless." Mr. Macfarlane states: "In addition to the loss of life and property, the natives were, and are still, forced to work at the camp in turns, *without any remuneration or even food.*" They "have repeatedly heard from the authorities here that there is perfect liberty of worship. The Governor has forbidden the term 'heretic' to be applied to the Protestants; and he apparently desires to grant the same privilege to Protestantism that he grants to Roman Catholicism." The missionaries "are not allowed to conduct schools; but this has only made the natives the more anxious to teach each other, and 'liberty of worship,' which we enjoy, enables us to continue our Sunday-schools." But the cause of Christ has gained principally by its having been tested. "The natives have witnessed the attempt of the French to sweep Protestantism from the island, and they have seen their failure; so they are more deeply impressed than ever of the power and truth of the gospel."

A correspondent writes to the *Evangelical Christendom*, from Mangaia, South Pacific, respecting a communion service at a distance from his station: "But the incident which added not a little to the interest of the day was the baptism of the two last heathen of Mangaia. Arikikaka and his wife are upwards of seventy years of age. The husband is blind and very in-

firm. He has resisted every argument in favor of Christianity till within the past few months. His only child, a church member, married a pious young man, who often visits his father-in-law. He obtained permission to perform family worship when staying with these aged heathen. Very gradually did the light of life dawn upon the minds of Arikikaka and his wife. I frequently visited them, and conversed about the great truths of Christianity. It was very pleasing to see indications of a great change of sentiment and feeling on this all-important subject. Hearing of our arrival at Iverna, he was taken to the village, and expressed his desire to be baptized. To this I agreed, upon his professing his faith in the Saviour, and his wish publicly to avow his renunciation of the idols in which he had so long put his trust. At the time appointed, he spoke with great emotion of God's long-suffering, in sparing him at length to unite with this people in his worship and service. He exhorted the church members to fidelity and zeal in their Master's service. Through sheer exhaustion, he was compelled several times to sit down for a few seconds. All eyes were fixed upon this aged relic of a bygone superstition, not without deep gratitude for the change wrought."

China.—The *Evangelical Christendom* for February, says: "The hospital of the London Missionary Society in Peking has been removed from the British Legation, and now occupies a lofty and substantial building, hitherto a Buddhist temple, in the centre of a large population. It was the property of a priest, whose scruples as to its sale to the mission, as well as those of his spiritual superior, who was consulted on the subject, were silenced by their knowledge of the fact that it was to be devoted to gratuitous healing. The idols were removed by night to escape observation, and thus a riot was avoided, but the idol worshippers were greatly shocked, and expected that the worst consequences would ensue to the proprietor. Here public worship is regularly held, and five baptized natives, in training to become preachers, exercise their gifts before numerous audiences. Seventy or

eighty patients attend the hospital daily, and both in the medical and evangelistic department the work has received a new impulse in advance."

Mr. Johnson, of the Baptist Union, wrote from Swatow, October 25, "We baptized five at our last communion, and others have been received for baptism next month. The five received last month were from five different districts. In every direction we are called to 'lengthen our cords and strengthen our stakes.'" Writing again November 6, he mentioned "that six more converts were baptized on the preceding Sabbath, and sixty-two communicants, besides the mission family, sat down together at the Lord's table. Since the mission was removed to Swatow, sixty-one have been baptized."

South Africa.—"Our Paris brethren, connected with the French Protestant Missionary Society, are in great anxiety respecting their missionaries in South Africa, who still remain exposed to the perils and privations resulting from the protracted war between the Boers and the Basutos, and from whom they now hear but seldom, in consequence of there now being no regular postal communication with them. The colonists, having apparently given up the hope of subjugating the Basutos, now endeavor to impoverish them by making raids upon their cattle; and the natives, on their part, resort to reprisals. Hence, not only is the work of missions stayed, but the missionaries, with their families, endure many hardships, and incur the risk of famine."

British America.—Respecting missions among the Indians in British North America, the *Evangelical Christendom* states: "After fourteen years' labor on the shores of James Bay, Hudson's Bay Territory, the Rev. James Horden has arrived in this country. At an interview with the Church Missionary Committee, he informed them that there is scarcely a family of Indians connected with his station at Moose Fort, of whom some one or more are not now able to read, and in some families the whole are able to read fluently, and write neatly, in syllabic. There are some hundred and twenty, altogether, who can

speaking English. Mr. Horden speaks highly of some of the native Christians. Two services were carried on each Sunday whenever he was called away from his post; one native on these occasions reading the lessons, and another addressing the people. These ministrations were very acceptable. When he first visited the Rupert's House Christians, he had found them a poor and despised people, without any knowledge of syllabic reading; now there is scarcely one unable to read. Mr. Horden referred to several recent happy deaths among the natives, and to their dying testimony to the blessed results which have attended the preaching of the gospel amongst them."

Burmah.—The *Macedonian*, of the Baptist Union, for January, states: "From statistics of the work in Burmah, which are, however, incomplete,—Tavoy, Prome, and one department of the work in Toun-goo being omitted,—it appears that the total number baptized in 1864, was 941; present number of members, 14,102; pupils in schools, 2,555; churches, 252; ordained preachers, 43; unordained, 302.

"Mr. Brayton reports several baptisms,—some, in places where the gospel has hitherto won no triumphs. Mr. Brayton has superintended a school of 47 pupils, which is sustained in part by government funds.

"The Convention of missionaries in Burmah, was held, according to appointment, in Rangoon, Oct. 15th, 1865. The day preceding was devoted to the examination of the theological seminary, giving strangers from all quarters an opportunity to witness the work done in that department. The theological school numbered during the last term, 45 pupils; average daily attendance for five months, thirty-eight and two-thirds."

DEATH.

In Chicago, Ill., February 18, of congestion of the brain, HENRY EUGENE, son of Rev. Charles F. and Mrs. Eliza D. Morse, of the Western Turkey Mission, aged one year and six months.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Gumbarland co. Aux. So. H. Packard, Tr.	
Powall, Cong. ch. and so.	26 30
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so. bi-mon.	
coll. 17; two friends, 10;	27 00
Hancock co.	
Ellsworth, Miss F. M. Dutton,	1 00
Kennebec co. Conf. of chs.	
Gardiner, Cong. ch. and so.	25 13
Lincoln co.	
Bath, Winter st. cong. ch. and so.	
532, less ex. 50c.	531 50
North Edgcomb, J. L.	10 00—511 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	20 00
Brewer, 1st cong. ch. and so.	25 36
Orland, Cong. ch. and so.	5 00
Old Town, J. Y. Richardson,	12 00—62 36
Waldo co.	
Searesport, Cong. ch. and so. Jan. and	
Feb. coll.	3 75
Washington co.	
Dennysville, Cong. ch. and so. m. c.	20 00
York Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, 1st cong. ch. and so. Benevolent so.	15 15
	722 00

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Alstead, Cong. ch. and so.	10 54
Grafton co.	
West Lebanon, Cong. ch. and so. with	
prev. dona. to cons. A. B. STEARNS an	
H. M.	54 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Cong. ch. and so.	40 00
Concord, 1st cong. ch. and so. to	
cons. J. C. THORN an H. M.	
178, 79, less ex't, 1; South cong.	
ch. and so. 37.71, less ex't, 1.50; 214 06	
East Concord, Cong. ch. and so.	10 10
Loudon, Cong. ch. and so.	8 00
Pembroke, Cong. ch. and so. m. c.	
3.90, less ex't, 50c.;	3 40
West Concord, Cong. ch. and so. in	
part;	11 15
	285 71
Less express,	60—285 11
Rockingham co. Conf. of chs.	
Atkinson, Cong. ch. and so.	10 00
Derry, 1st church, coll. and m. c.	
60; 1st cong. ch. and so. with	
prev. dona. to cons. D. D. AN-	
DERSON an H. M. 25;	85 00
Stratham, B. F. Clark,	5 60—100 00
Straford Conf. of chs. E. J. Lane, Tr.	
North Conway, Cong. ch. and so.	
7; Mrs. H. M. Colby, 3;	12 00
Tamworth, A friend,	10 00
Wolfeboro, Cong. ch. and so. 10, 15,	
Rev. S. Clark, 5;	15 15—37 15
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. to	
cons. G. N. Goss an H. M.	161 15
	651 95
Legacies.—Derry, James Taylor, by J. C.	
Taylor, Ex'r, 500, less tax,	475 00
	1,126 95

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.	
Orwell, Cong. ch. and so.	43 00
Vergennes, Mrs. A. E. F. Smith,	20 00—63 00
Caledonia co. Conf. of chs.	
Hardwick, Cong. ch. and so.	47 85
St. Johnsbury, North cong. ch. and	
so. m. c. 41; South cong. ch. and	
so. Jan'y coll. 38.55;	79 55—127 35

Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so. (of wh.	
from Mrs. H. Ainsworth to cons.	
JOHN M. AINSWORTH, an H. M.	
100.)	249 25
Pittsford, Cong. ch. and so.	91 00
Rutland, Cong. ch. and so. 130.15;	
m. c. 6.55; to cons. HELEN PAGE	
an H. M.	136 70
Wallingford, Cong. ch. and so.	85 46—555 35
Windham co. Aux. So. C. F. Thompson, Tr.	
Townshend, M.	5 60
West Brattleboro, Cong. ch. and	
so. m. c.	48 83—53 83
	799 50

Legacies.—Craftsbury, Rev. J. N.	
Loomis, (in part,) by Rev. C. S.	
Smith, Ex'r,	435 00
West Randolph, John Smith, add'l,	
by Rev. B. Smith, Ex'r,	340 00—775 00
	1,574 50

MASSACHUSETTS.

Boston, (Of wh. fr. E. W. Noyes, 50; Mrs.	
E. W. Noyes, 25; Richard F. Fuller, 25;	
E. M. 20; Mrs. Homer, for Maharrata	
mission, 10; A lady, 10;)	6,064 50
Essex county.	
Lynn, 1st ch. of Christ, m. c.	15 25
Methuen, 1st cong. ch. and so.	35 06—51 31
Essex co. North Aux. So. William Thurston, Tr.	
Amesbury and Salisbury, Union evan.	
cong. ch. and so. m. c.	8 00
Essex co. South Aux. So. G. M. Richardson, Tr.	
Manchester, Cong. ch. and so. of	
Rev. F. V. Tenney,	136 75
Wenham, Cong. ch. and so. m. c.	1 25—138 00
Franklin co. Aux. So. L. Merriam, Tr.	
South Deerfield, Cong. ch. and so. m. c.	30 00
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Westfield, N. T. LEONARD, for Billis,	
East Turkey, to cons. himself an H. M.	163 50
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, 1st cong. ch. and so.	
gent. and la. benev. asso. coll.	
92.56, m. c. 81.75, less express,	
25c.;	183 76
Granby, Cong. ch. and so. to cons.	
R. R. EASTMAN, an H. M.	132 00
Williamsburgh, Cong. ch. and so.	45 68—361 44
Middlesex co.	
Ashland, A. W. Eames,	12 00
Auburndale, Mrs. Dr. Terry,	4 00
Cambridgeport, Stearns chapel,	
m. c.	4 60
Charlestown, 1st cong. ch. and so.	
(in part) with other dona.	
to cons. S. B. PRATT, of Woburn,	
and O. H. HAY and C. W. STU-	
LEY, of Charlestown, H. M.	162 00
East Cambridge, Evau. cong. ch.	
and so. m. c.	6 81
Holiston, 1st cong. ch. and so.	71 44
Newton, (West) 2d cong. ch. and	
so.	201 00
Newton Centre, Cong. ch. and so.	144 50
Reading, Richard Parker,	10 00
Winchester, Cong. ch. and so.	
(add'l.) D. N. Skillings,	200 00—816 35
Norfolk co.	
Canton, Cong. ch. and so.	22 86
Quincy, Cong. ch. and so. to cons.	
Mrs. S. M. THWING an H. M.	100 00
Roxbury, Vine st. cong. ch. and so.	
coll. 290, m. c. 30; Eliot cong.	
ch. and so. Dr. Anderson and	
wife, 50, m. c. 7.18;	287 18
Wellesley, Cong. ch. and so.	110 00
West Roxbury, South evan. cong.	
ch. and so. m. c.	34 35—554 39
Palestine Miss. So. E. Alden, Tr.	
Cohasset, 2d cong. ch. and so.	69 03
Warechester co. North Aux. So. C. Sanderson, Tr.	
Hubbardston, Cong. ch. and so. 6.50;	
A. G. Davis, 25;	81 50

Worcester co. Central Assn. E. H. Sanford, Tr.

Barre, Evan. cong. ch. and so. coll.
132.15, m. c. 170.48; to cons.
L. P. GODDARD, E. P. HAYNES,
and Miss C. E. ALLEN, H. M. 308 63
Princeton, Cong. ch. and so. to
cons. Rev. J. S. ZELIE and H. M.
77.62, less c/f, 50c.; 77 12
Southboro, Pilgrim evan. cong. ch.
and so. coll. 25.51, m. c. 11.92; 32 43
Worcester, Central cong. ch. and
so. (gent. asso. add'l, 3, la. do.
add'l, 3, m. c. 98.11, less c/f.
75c.) 165.93; Samuel Pierce, 3; 108 96—537 14

8,755 16

Chelsea, Broadway cong. ch. and so. m. c.
93.74, less c/f, 50c.; Winnisimmet cong.
ch. and so. m. c. 29.97; 123 21

8,618 37

Legacies.—Enfield, Leonard Woods,

(add'l) by R. D. Woods, Es'r, to
cons., Mrs. S. W. CURTIS, El-
mira, N. Y., and J. H. FARISH,
Springfield, Mass. H. M. 900 00
Southwick, Rebecca Bingham, 36 00
Sturbridge, Mrs. Anna B. Allen,
(in part,) by Henry Haynes,
Es'r, 250 00—486 00

9,364 37

RHODE ISLAND.

Providence, High st. cong. ch. and
so. 1,937.33; Central cong. ch. and
so. 82.5; A friend, 6; 1,858 23
Sistersville, Cong. ch. and so. to
cons. G. H. SEARLE, ELLEN P.
HOLT, MARY J. TRAFTON, and
MARY E. JOHNSON, H. M. 400 00—2,258 23

CONNECTICUT.

Fairfield co. East Aux. So. 5 00
Stratford, G. Loomis, 5 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Norwalk, 1st cong. ch. and so. (of
wh. fr. E. C. Russell, 30.) 296 28
Southport, Cong. ch. and so. m. c. 10 00—216 38
Hartford co. Aux. so. E. W. Parsons, Agent.
Windsor, Mrs. M. C. Welch, 4 00
Litchfield co. Aux. so. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 49 00
Fall Village, Cong. ch. and so. 10 00
Norfolk, Cong. ch. and so. an. coll. 2 0 00
West Winsted, 2d cong. ch. and so.
to cons. J. R. ALFORD and Mrs.
A. M. BURT, H. M. 337 04
Woodbury, North cong. ch. and so. 76 90—663 94
Middlesex Assn. John Marvin, Tr.
Killingworth, Cong. ch. and so.
m. c. 17 15
Lyme, 1st cong. ch. and so. m. c. 88 40—75 55
New Haven City, Aux. So. F. T. Jarman, Agent.
Chapel st. cong. ch. and so. 313.35; 3d
cong. ch. and so. m. c. 121.59; Howe st.
cong. ch. and so. 39; North cong. ch.
and so. m. c. 8.33; Davenport cong.
ch. and so. m. c. 5.16; United m. c.
7.70; 516 13
New Haven co. East, F. T. Jarman, Agent.
East Haven, Gent. and la. miss.
asso. 68 00
Madison, Cong. ch. and so. m. c. 76 23—144 23
New London and vic. and Norwich and vic.
C. Butler and L. A. Hyde, Trs.
Franklin, Cong. ch. and so. 85 10
Lebanon, Goshen cong. ch. and so.
(of wh. fr. gent. a-so. 75.75, la.
do. 57.75, m. c. 39.50;) 176, with
prev. dona. to cons. Mrs. G. H.
McCALL and Mrs. E. W. SAX-
TON, H. M.; 1st cong. ch. and so.
m. c. 47.68; Exeter cong. ch. and
so. 35.90; 159 58
Norwich, Broadway cong. ch. and
so. m. c. 17.15; 1st cong. ch. and
so. m. c. 14.63; 2d cong. ch. and
so. m. c. 6.33; 37 50—382 18

Tolland co. Aux. Soc. E. B. Preston, Tr.

Coventry, Village cong. ch. and so. 73 00
Rockville, 1st cong. ch. and so.
(of wh. fr. George Talcott to
cons. C. H. DILLINGHAM and
H. M. 109; J. N. STUCKNEY, to
cons. M. T. STICKNEY, Bangor,
Me., and H. M. 1-0-0;) to cons.
A. R. RAWSON, A. K. TALCOTT,
and H. F. FISKE, H. M. 509 00
Union, Cong. ch. and so. 69 15
Vernon, Cong. ch. and so. la. asso. 83 57—713 72
Windham co. Aux. so. Rev. S. G. Willard, Tr.
East Putnam, Cong. ch. and so. 16,
m. c. 4; with prev. dona. to cons.
Rev. J. P. WATSON and H. M. 20 00
Killingly, Dayville cong. ch. and
so. 13 00
Pomfret, 1st cong. ch. and so. gent.
and la. asso. 177.56, m. c. 66.81; 244 37—287 37

3,608 40

A friend,

60 00

3,668 40

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Lancaster, Pres. ch. 45 00
Monroe co. and vic. E. Ely, Agent.
Bergen, Cong. ch. and so. 45 77
Holley, Pres. ch. m. c. 29 32
Honeoye Falls, Pres. ch. 25 00
Rochester, Central Pres. ch. m. c.
3 mos. 163 77
Spencerport, Samuel Wear, 25 00—361 86
New York and Brooklyn Aux. So., Agency
of the Board, Bible House.
Of wh. fr. 4th av. pres. ch. H. I. to cons.
ELIZABETH VOORHEES, New Bruns-
wick, N. J., and H. M. 1,000, m. c.
28.63; North pres. ch. (of wh. fr. T. F.
TRACT, to cons. himself and H. M. 250.)
4.00; 13th st. pres. ch. 144; 1st pres.
ch. (Brooklyn) David Weason, 100;
m. c. 26.12; Harlem pres. ch. 25.66;
Manhattanville pres. ch. 42.65; Mercer
st. pres. ch. m. c. 24.73; Union Theo.
sem. 24.30; West pres. ch. m. c. 22.23;
Mr. and Mrs. Seth Bliss, 10; Robert
Halsted, 50; J. S. and C. E. Pierson,
25; 2,086 19
2,413 05

Albany, 1st cong. ch. and so. 290 00
Albion, Pres. ch. 130 00
Amboy, Pres. ch. 19 25
Atties, 1st cong. ch. and so. 26 01
Belmont, Cong. ch. and so. 25 00
Benton, Pres. ch. bal. 8 00
Bronxville, James M. Prescott, 25 00
Cape Vincent, Pres. ch. 20 00
Clifton Springs, Miss Phillips,
Clyde, Pres. ch. 62 00
Cooperstown and vic., Fem. miss. so. 66 85
Danby, Ladies' cent so. 14 15
East Bloomfield, 1st cong. ch. and so. 47 58
Glenn's Falls, Pres. ch. (of wh. fr.
Mrs. Judge Rosekrantz, 30, Rev.
A. J. Fennel, 5, Mrs. C. G. Arms,
5, Dr. Clark, 3;) 78 71
Ithaca, 1st pres. ch. 71.98; Rev. W.
Wistner, D. D. 31; 105 98
Malone, 1st cong. ch. and so. 335 45
Manlius, Trinity pres. ch. 30 00
Marion Cong. ch. and so. 6 13
Mendon, Pres. ch. 21 50
New Road, 2d cong. ch. of Walton, la. 12 75
New Village, Cong. ch. and so. 1 61
Pavilion, Pres. ch. 4 00
Pine Plains, A friend, 10 00
Plattsburgh, 1st pres. ch. 22 00
Poughkeepsie, Pres. ch. m. c. 32 17
Rochester, Plymouth cong. ch. and
so. ann. coll. 125, A friend, 10,
m. c. 42.15; Brick pres. ch. (of wh.
fr. S. P. Allen, 100;) 126.73; 313 88

Saratoga Springs, Pres. ch.	55 34
Silver Creek, Pres. ch.	30 00
Union Falls, E. Duncan, 19; Mrs. F. D. Duncan, 19;	20 60
Westfield, Pres. ch. 47.03; S. H. Hungerford, to cons. Mrs. S. H. Hungerford an H. M. 100; Mrs. Mary M. Cowden, 25; Rev. L. A. Skinner, 25;	197 03
Yonkers, Rev. W. W. Rand,	10,00-1,952 19
	4,575 24
Legacies —Truxton, Rev. Caleb Clark, bal. by L. Smith, Ex'r, 40.64, less ex. (whole am't 5,747.51 less ex. 23.74,)	39 81
	4,415 03

NEW JERSEY.

Belvidere, 2d pres. ch.	100 00
Bethlehem, Pres. ch.	48 58
Boonton, Pres. ch. m. c.	5 00
Caldwell, Pres. ch. (of wh. fr. L. C. Grover, to cons. Mrs. CAROLINE GROVER an H. M. 100; J. Provost, to cons. Mrs. PAULINA PROVOST an H. M. 100.) to cons. Mrs. PHOEBE SPRAGUE an H. M.	322 74
Elizabeth, 1d pres. ch.	60 00
Madison, Pres. ch. coll. 131.22, m. c. 31.81;	163 03
Morristown, South pres. ch. m. c.	120 60
Newark, South Park pres. ch. Ira M. Harrison, to cons. JOHN Y. FOSTER an H. M.	160 66
Princeton, Rev. George Hood,	2 00
Stanhope, Pres. ch.	8 15-9.29 50

PENNSYLVANIA.

By Samuel Work, Agent.	
Delaware Water Gap, Mountain pres. ch.	4 00
Harrisburg, 1st pres. ch. m. c.	48 70
Newville, Isabella Laughlin,	10 60
Philadelphia, Miss Gano,	3 60
Wells and Columbia, Pres. ch.	15 28-80 98
Carbondale, A poor widow,	4 00
Dauphin, 1st pres. ch.	29 06
Dundaff, J. H. Phelps, for Rev. H. H. Jessup's work in Syria,	260 00
Edinboro, Pres. ch.	18 00
Girard, Pres. ch.	13 50
Lewistown, F. J. Hoffman,	5 00
Lock Haven, G. B. Perkins,	3 78
Philadelphia, A friend, 59; Mrs. Mary B. Mitchell, 5;	55 00
Providence, Welch cong. ch. and so-miss. so.	23 75-352 09
	433 67

DELAWARE.

St. Georges, Pres. ch. m. c.	25 00
Wilmington, Hanover st. pres. ch. fem. m. c. so. with prev. dona. and m. c. coll's to cons. Mrs. T. B. ALBRIGHT and Mrs. J. B. PORTER, H. M.	34 00-50 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. 183.00; 1st cong. ch. and so. coll. 53.55, m. c. 6.81;	248 25
Legacies —Washington, Alexander Morrison, by James Auld, Ex'r, legacy and int. 6,210.50, less tax and legal expenses, 568;	5,672 50
	5,920 75

OHIO.

By William Scott, Agent.	
Cincinnati, 2d pres. ch. m. c. 21;	
3d pres. ch. m. c. 14.51;	35 51
South Salem, Pres. ch. S. and Matilda Scott, 6; John Abers, 1;	7 60
Walnut Hills, Lane sem. ch. m. c. 19.25, less c'ts, 10c.;	18 75-61 37

Bath, M. A. Hale,	5 00
Belpre, Mrs. Elizabeth Goodno,	5 13
Carthage, Pres. ch.	7 75
Farmington, 1st pres. ch. and so. (of wh. fr. Mrs. M. L. Millikan, 5);	28 30
Meopotamia, Pres. and cong. ch. and so. (of wh. fr. Mrs. C. Galpin, 10; Rev. W. F. Millikan, 5, E. Lyman, 3.50);	49 95
Putnam, Pres. congregation, ann. coll. 183, m. c. 10.25;	195 25-292 38
	356 75

INDIANA.

La Fayette, 2d pres. ch.	458 97
Madison, 2d pres. ch. ann. coll.	358 83-777 80

ILLINOIS.

Bloomington, E. B. Ellis,	4 00
Buffalo, Pres. ch.	5 00
Chicago, 3d pres. ch.	101 00
Crystal Lake, S. S. Gates,	100 00
Duquoin, Pres. ch. m. c.	10 00
Effingham, Pres. ch.	11 20
Fulton, 2d pres. ch. 35.35, less ex. 50c.;	34 85
Garden Plain, 1st pres. ch.	1 65
Jacksonville, Portuguese ch. 53; W. Bailey, 10;	63 00
Lewistown, William Proctor,	500 00
Manchester, Pres. ch.	8 00
Mechanicsburgh, Pres. ch.	5 00
Mt. Sterling, N. S. pres. ch.	53 58
Neelyville, Friends, by Rev. G. C. Wood,	4 00
New Providence, Pres. ch.	10 00
Quincy and Falls Creek, German cong. ch's,	15 00
Rock Island, 2d pres. ch.	37 00
Springfield, 2d pres. ch. (of wh. fr. Joseph Thayer, to cons. Rev. E. W. THAYER, Chatham, and E. R. THAYER, Springfield, H. M. 150; Mr. and Mrs. L. C. Boynton, 25; E. B. Hawley, 20; L. C. Francis, 25);	300 00-1,313 28

MICHIGAN.

Augusta, Cong. ch. and so.	5 00
Detroit, Avenue pres. ch. 392.14; 1st pres. ch. (in part) 59.35; 1st cong. ch. and so. m. c. 21.39;	387 70
—By J. S. Farrand,	10 10
Grand Rapids, 1st cong. ch. and so.	40 00
Kalamazoo, P. L. H.	4 00
Lapeer, Pres. ch.	10 35
Manchester, Pres. ch.	11 25
Marquette, Pres. ch.	50 10
Owasso, Cong. ch. and so.	12 00
Pewamo, 1st pres. ch. add'l,	1 00
Royal Oak, Cong. ch. and so.	6 00
St. Clair, Cong. ch. and so.	15 75
St. Johns, Cong. ch. and so.	31 00
Three Rivers, Pres. ch.	25 00-604 05

MINNESOTA.

Bloomington, Pres. ch. and so. ann. coll. 1.9 less c'ts, 50c.;	24 50
Chatfield, Pres. ch.	17 27
Excelsior, Cong. ch. and so. m. c.	7 15
Goodhue Centre, Pres. ch.	6 85
St. Paul, House of Hope pres. ch. m. c.	19 50-79 27

IOWA.

Denmark, Mrs. Elizabeth Houston,	10 00
De Witt, Cong. ch. and so.	7 00
Grand View, Ger. ev. cong. ch. and so. 10; A fem. mem. of same ch. 5;	15 00
Independence, Mrs. C. W. Pease and family,	22 50

Mason City, Rev. L. G. Parker,	10 00
Sherrill's Mound, Ev. cong. Ger. ch.	30 00
Washington, Cong. ch. and so. ann. coll.	21 50
Wilton, Mr. Wicho,	5 00—121 00

WISCONSIN.

Fox Lake, Cong. ch. and so. 16;	
Young ls. of fem. sem. 26;	42 00
Trempealeau, Cong. ch. and so. m. c. 2 mos.	5 00—47 00

NEBRASKA TERRITORY.

St. Stephen, A. and S. Ballard,	5 00
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CALIFORNIA.

Grass Valley, Cong. ch. and so. 10, gold,	13 73
Oakland, 1st cong. ch. and so. m. c. 42.53, gold,	57 96
San Francisco, 2d cong. ch. and so. m. c. 76.30, gold, eq. to 14.57; 1st cong. ch. and so. m. c. 34.50, gold, eq. to 47.33;	151 92
	233 61
Less for prem. &c.,	3 81—219 80

OREGON.

Forest Grove, Cong. ch. and so. m. c.	10 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Constantinople, Turkey, Hasskey, m. c. of miss' families, 500 piastres,	23 00
Danville, C. E., C. B. C. 10, prem. 3.50;	13 50
Flagat, C. W., Eleanor D. Johnston, 30, prem. 10.50;	40 50
Honolulu, S. L., A friend, by Dr. Gulick, gold,	7 50
Peking, China, S. Wells Williams, to cons. Mrs. C. M. Smith, St. Albans, Vt., and Mrs. A. D. Williams, Utica, N. Y., H. M. 4.50, gold,	615 37
Syria, Tripoli, 13.61; Sidon, 9.32;	22 96
Turkey, An American Christian,	73 84
	795 67

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central cong. s. s. 25;	
Brunswick, Two sisters, for girls' sch. at Oroniah, 18; Camden, Cong. s. s. 25;	
Gorham, Cong. s. s. Miss K. McLellan's class, 3.05; Machias, 1st cong. s. s. 27, less c'tt, 1; North Edgecomb, Cong. s. s. 231; Oak Hill, Cong. s. s. Miss H. Sweetser's class, 1.75; Otisfield, Cong. s. s. 12;	113 11

NEW HAMPSHIRE.—Acworth, Cong. s. s. 6; Amherst, Cong. s. s. 25; Atkinson, Cong. s. s. 1.56; Brentwood, Cong. s. s. 1.33; Claremont, Cong. s. s. 6.60; Concord, South cong. s. s. for schs. in India, 45; Gilsum, Cong. s. s. 3.06; Langdon, A friend, 50c.; North Conway, Cong. s. s. 3; Westmoreland, Cong. s. s. 50c.;	92 45
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VERMONT.—Georgia, Cong. s. s. 7, less c'tt, 50c.; Johnson, Cong. s. s. for sch's under care of Rev. M. P. Parmelee at Errol, 31; Pawlet, Cong. s. s. 26.25; Randolph, Cong. s. s. 5; Swanton, Cong. s. s. miss. soc. 34; West Westminster, Cong. s. s. 6;	108 75
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MASSACHUSETTS.—Billeria, Ortho. cong. s. s. for sch. under care of Rev. J. T. Noyes, Madura, 13; Boston, children of Essex at ch. maternal asso. 1.50; Dracut, 1st ev. cong. s. s. 10; East Granville, Cong. s. s. 17.50; East Chelburne, Cong. s. s. 12; Greenfield, 2d cong. s. s. 30; Haverhill, West cong. s. s. 25; Kingston, Ev. cong. s. s. 12; Leicester, Cong. s. s. 12; Lincoln, 1st cong. ch. and	
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so. towards the support of a scholar in Miss Rice's school, Oroniah, 20; Marshfield, Cong. s. s. 70c.; Mittineague, Cong. s. s. add'l, 50c.; Newburyport, Belleville juv. miss. circle for sch. in Madura and the girls' sch. at Oroniah, 100; Princeton, 1st cong. s. s. 8.50; Quincy, Cong. ch. and so. for Mrs. Fairbanks' sch., India, 21; Salem, Tabernacle cong. s. s. for sch. in India, 35; Saundersville, Cong. s. s. add'l, 1.80; South Dedham, Cong. s. s. 18.50; West Attleboro, Cong. s. s. cont. for 1863, 9.38; West Boylston, Cong. s. s. 3; Weymouth and Braintree, Union s. s. for sch. in Madura, 18.14; Williamsburgh, 1st cong. s. s. 5.74;	364 97
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RHODE ISLAND.—Bristol, Cong. s. s. 18.14; River Point, Cong. s. s. 15.50; Westerly, Cong. s. s. 3;	36 64
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CONNECTICUT.—Clinton, Cong. s. s. add'l, 3.90; East Putnam, Cong. s. s. 1.65; East Woodstock, Cong. s. s. 1.40; Greenville, Cong. s. s. 12; Goshen, Cong. s. s. 21.38; Hartford, Asylum Hill cong. s. s. 4.70; Hebron, Cong. s. s. 5; Middlefield, Cong. s. s. 14.50; North Madison, Cong. s. s. for sch. in Syria, 8; Salisbury, Cong. s. s. 17.40; Waterbury, 1st cong. s. s. 20; Willimantic, Cong. s. s. 66.91;	180 30
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NEW YORK.—Amboy, Pres. s. s.	16 75
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NEW JERSEY.—Caldwell, Pres. s. s.	37 00
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PENN. SYLVANIA.—Dauphin, 1st pres. s. s. 11.77; Harrisburg, 1st pres. s. s. 43.84;	55 31
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OHIO.—Athens, Pres. s. s. for Rev. J. K. Greene's sch., Turkey, 12.50; Cincinnati, 6th pres. s. s. 6.85; Cleveland, 1st pres. s. s. for sup. of a sch. teacher in Syria under care of Rev. W. W. Eddy, 75; Coolville, Cong. s. s. Miss Wedge's class, 10c.; Hockingport, Cong. s. s. 1.45;	95 93
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INDIANA.—Edinburgh, Pres. s. s. 5.55; Wabash, 1st pres. s. s. 6.25;	11 80
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ILLINOIS.—Aurora, Anna T. Cheney, 10c.; Belvidere, Little girls, 35c.; Chicago, Salem cong. s. s. 9; Fairburgh, Pres. s. s. 20c.; Galeta, 1st pres. s. s. (for Rev. S. Richardson's sch's at Van, E. Turkey, 35, for Rev. L. Bissell's sch's at Ahmednuggur, India, 35.) 70; Geneseo, Cong. s. s. 20; Middleport, Pres. s. s. 3; Mt. Sterling, Pres. (N. S.) s. s. miss. soc. 24.50; Rockford, 2d cong. s. s. 25;	180 54
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MICHIGAN.—Eckford, Pres. s. s. 10.60; Fentonville, Pres. s. s. for Rev. A. Walker's sch's, Diarbekir, East Turkey, 16;	26 00
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MINNESOTA.—Lake City, Mrs. Gaylord's s. s. class, 45c.; Maseppa, the "penny boy," 30c.;	75
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IOWA.—Algona, Cong. s. s. 2.25; Denmark, Cong. s. s. 40; Independence, Union s. s. 50c.; Kossuth, 1st pres. s. s. 6.35;	49 46
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WISCONSIN.—New Chester, Cong. s. s. (nine scholars,) 1.25; Racine, Pres. Star miss. soc. 9.53;	10 88
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KANSAS.—Albany, Cong. s. s. (coll. for 5 mos.)	7 00
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CANADA, Montreal, Mary C. Lyman, for girls' sch. at Oroniah, 36, prem. 14.00;	50 05
	1,438 19

Donations received in February,	28,192 41
Legacies,	7,448 34
	\$35,640 75

62d TOTAL from September 1st, 1863, to February 28th, 1866,	\$171,537 40
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